


DIVINE REVELATIONS

AND

PROPHECIES.



December 13, 1676.—In the night, I had a bright shine about my bed; which was signified to me, that as without, so it should be all light, from the seven oily lamps, that should be as a covering flame to clothe the VIRGIN WOMAN, WHO SHOULD BE IMPREGNATED WITH THE BIRTH OF THE MOST HOLY SEED OF GOD. Then queried I, who this woman should be? It was said, *the name was known and written in one*, that was to be of a perfect heart, meet for high and heavenly converse, and so, thereby contract a sun-shine body of light, chrystaline and clear, to wing unto the heavenly sphere, which is the habitation for spirits of light. This woman, that is certified of by John in the Revelations, has not had its fulfilling prophecy to this day; therefore, yet to come, it was in spirit said to me, The birth of Jesus was great and marvellous, but this shall far excel it, because it will be of such high extracted quality, as no terrestrial can or shall see its God-like form; but as its going forth may be felt and understood by effects, to be indeed THE BIRTH OF THE HOLY GHOST.—The word of life opening testified, “that in the human birth of

Jesus, there was no visible shew of distinction, *because* of the corporiety *which then was needful to be borne*; but in this case it will be otherwise, for this is a birth of mere spirit, without any commixture of humanity, only it will pass and act, sometimes through this virgin humanity, which it hath chosen to be its birth-womb or temple body, whereby it may act its deeds of wonder answerable to its birth-deity; so that here the mother of the virgin-birth will be more dignified and honoured, than the foregoing ministration in the birth of Jesus was. Therefore, an oriental bright flaming garment is allotted her, with a crown beset with stars, plainly declaring that to her is given the command and power to bear sway within the celestial region; and by and through that near relation and conjunction with *this mighty birth, when born to go forth, to seal and save the nations*, that shall bow to its sovereignty. In this ONE PURE VIRGIN, she (virgin wisdom,) *will first* unseal that everlasting source of treasure; and therefrom distribute, according to the degrees and measures of the Holy Ghost, who shall give his quickening powers FIRST IN THEM, *who for this successive birth, HAVE THEIR MINDS PURIFIED AND REFINED; for by way of birth it will grow, in all that hereof shall participate*, and after like manner generate: that is, spiritually, as the woman will literally. But, oh! here will be the great thing, who shall be counted worthy TO BE THE FIRST of this ghostly generation, for him to begin with all.

March the 12th, 1677.

Things have now, long stood at a stay;—what may we, from the mighty God, and everlasting Father, more yet expect? that so the temple-body of Jesus may not still lie unperfected. What more forcible can there be, than Christ in the flesh, and Christ in the Spirit? Answer.—To this there is an answer prepared, by the all-searching

spirit; THERE IS YET, A VIRGIN WOMAN TO BE REVEALED OUT FROM THE HEAVENS, (*Eve surely must come from there,*) whereof Mary, that brought forth Christ according to the flesh, was but a type. Look and see, and you shall find hereof is recorded, Rev. xii. *John* seeing this in vision so long since, and nothing hereof yet produced, let not that seem so marvellous in your eyes; for times decreed are in the spirit, *as known to God in what age* in the world this blessing will be most seasonably brought forth. But ah, my Lord, how is this to be understood? Sure this woman is not to be manifested in any one particular, who is subsisting in a corporeal substance. For she will come arrayed in a body sapphire-like, and not in the garb of the mortal creature, with the globe of this world under feet; therefore, this query meet with this, Who living in this principle, may expect such a ray of glory to become a covering? And this was answered, *Wherefore, dost thou think that it was cried up for a wonder,* if it was not upon some *extraordinary change*; who, though thus transformed into such brightness of glory, yet she is called a woman. But the pure heavenly glory altogether covereth the creaturely being. The sparkling deity that was hid within, becomes the great and high amazement, the flaming garment. This also will be obvious, *to the right discerning eye*, in this present sphere, from whence will arise the admiration? *and great questioning there will be, from whence this woman did proceed? if any hereof shall make a doubt, how it can ever be on earth for virgin wisdom to draw over her virgin veil of purity in some one or other, so as expressly to personate her,*—TELL THEM FROM THE ALPHA AND OMEGA, SUCH A SPOTLESS LILY WILL SPROUT OUT OF THE IMMACULATE BODY, AND SHALL BE WATERED FROM THE HEAVENS SO FAIR AND LOVELY, THAT SHE WILL BE ELECTED FOR THE LAMB'S BRIDE AND MATE,

who raised is to the high eagle state, *who may have power to mount into the heavenly place, and again be sent therefrom, for such purposes and intents as are here premised.* SHE BEING BIG WITH SUCH A TRAVAILING SEED, AS MAY BREAK THE SERPENT'S HEAD IN DETHRONING HIM, who has got into the heavenly place: where now, expect he will be cast out, AS STRONG TRAVAILING POWERS DO TAKE HOLD OF THIS WOMAN. These pangs and sorrows will differ much from those that were in Eve's day, whose sorrows greatly multiplied hereby, through a natural vile sinful body; no hope whereof there is, that ever it shall be destroyed, TILL THIS BIRTH OF BIRTHS DOTH GROW TO RIPENESS IN ANY SUCH ONE. Who in wisdom's virgin likeness, shall be bred up to the wonder in heavenly places, *from whence all wonders shall go forth.* FOR WHO, BUT THIS MAN-CHILD, SHALL BE THE RULER OF NATIONS IN ALL SOVEREIGNTY; no more under the power of any Herod or Pontius Pilate, to be arraigned unto death? FOR HE IS IMMEDIATELY CAUGHT UP UNTO GOD AND HIS THRONE, AND FROM THENCE IS TO DESCEND AGAIN, to bring up the remnant of the virgin seed; against whom the dragon still makes war.



A Call of the Heavenly Bridegroom to his Spouse on Earth.



O thou Princess of another kingdom, what makes thee draw in breath from such a foggy putrifying air as this worldly principle is, which damps and chills the love and

flaming heart which I have given thee? Remember, O remember, thou art admitted to a higher order of fellowship than the drossy spirits that after an earthly life do live. Hast thou not, O *Shulamite*, sometimes felt the mighty ravishments of my love and outspreading influences? Have not I, thy only Bridegroom, allotted thee for myself? who strongly jealous am, lest any other love or lover should thy heart inflame. Behold me, thy Prince, thy Bridegroom and Saviour, and do not turn away from me: what is it thou wouldst have? Are there not all things in me that may satisfy thee? Up, I say then, with fresh winged power, pass through all watches and wards that would detain and keep thee out of the warm bosom of thy dear and only Bridegroom, who hath prepared a bed of spices with all precious perfumes, with golden curtains, that therein we may secure our love and joy together. Round about thou shalt behold troops and trains of angels, there to guard us, while in our nuptial embraces we together lie, in thy soft Paradisaical rosy bed; where, with unknown pleasures, I will my *Shulamite* feed, as my Virgin Spouse in whom I joy and delight, giving forth still from the fresh abounding *Godhead*, which shall maintain all thy springs.

After these all-powerful joyful sounds, which into my soul did penetrate. Oh! what a heavenly gust did I feel! another air did upon me blow, which was that Holy Wind, which did most strongly drive me into the very arms of my beloved Lord; where I found rest; yea, rest indeed for my head, and comfort for my sad and heavy heart. Here, Oh! here let me for ever be enclosed. No other state of dwelling would I more know, than in this pure transparent air. Now I fear out from hence to look, or cast my eye towards things that but mortal are, lest I should lose these heavenly joys. Therefore, constrained I am to let fall that mantle

covering that would cloud this glory from me. All lives I see must be given up, none with this will agree, but what is PURE AND IMMACULATE. My *Nazarite* coat now the Virgin has put upon me, and given strict laws that I should not disobey, as I would her Son and heir enjoy in the Celestial Unity.

Therefore, under the strongest bond of love I do lie. Oh! love, that will make all the dark spirits and powers from me fly. Here, methinks, I see myself lie in the very SHARON GLORY. And what is it can be able to hunt my soul out from hence, when so greatly environed about with cherubims of glory? Oh! the sweet repasts and mutual embraces which with my JESUS now I feel, that makes me disdain and slight all of this lower world, which with her false glass, would have flattered me out of these *real substantials*, which now my only rest, joy, and glory are in my dear Emanuel, to whom I give myself an offering all free.

MAY 19, 1701.

While I am waiting at this time, I feel a fresh gust of the Holy Power; and the *Eternal* VIRGIN opens her principle and blessing in the Sacred Nuptial Union. The holy influences rise and increase in the joys of the Holy Spirit. And now the Lord JESUS, and with him the *Eternal* FATHER, in mighty power give forth their influence and blessing.

And now there is a descent of many of the Holy Angels and Saints, *whose Spirits I distinctly feel; viz.* the Royal David, Moses, Elijah, Sampson, Paul, Mary Magdalen, seeming more free and forward, than the other. The angels Michael and Gabriel, and my *own Angel*, with the Spirits of many others, *yet in the body*, but called into partici-

pation and communion with each other *in the inward kingdom.*

I perceive also an attack from the opposition and envy of the Evil Spirits; but as a vain effort, bound up in good degree and triumphed over.

From the holy powers thus moving, I had the following testimony of the Kingdom given me to bear at this time.

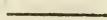
The blessed Saints above, Patriarchs, Prophets, Apostles, Virgins, &c. are descending and ingenerating themselves through the Spirit, into many Holy Souls at this day, to accompany the blessed Jesus in his spiritual nativity, not as before, for *Suffering*, but for full conquest and dominion. Some to see their prophecies fulfilled, and concur in the execution of it; others, the JEWS MORE ESPECIALLY, TO OBTAIN THE PROMISES OF AN EARTHLY GLORIOUS KINGDOM UNDER THEIR GLORIFIED MESSIAH: all to receive the blessing and *answer to their Faith and Hope*, their Prayers and Tears whilst on Earth, groaning for the Times of Refreshment, the deliverance of Sion, and the Triumphs of the Church Militant here upon Earth: for the introducing of which, they now concur with us in the Spiritual Wars against the Enemies of the Kingdom; and in the Divine Union or communion of saints in the Holy Spirit. Thus enlarging (through conquest and *propagation* of their Spirit,) *their own particular borders and portion, or the sphere of their own dominion and kingdom, as well below as above.*

The Holy Angels, Archangels, Principalities, and Powers of Heaven, are coming down also, impregnating and ingenerating themselves into holy and prepared souls: and

thus taking up each their proper post and station, *for attendance upon the Mighty FATHER, the Eternal TRINITY, the Holy JESUS, with the Virgin WISDOM, and the seven Spirits*, that are before the throne of God, *descending into nature, and bringing down the NEW JERUSALEM upon Earth, therein to TABERNACLE WITH MEN, and maintain a Heaven, as it were, within this lower principle; and gradually to begin and work out the New Creation of all things.* And this in compensation, and reverse of the suffering state of the Holy JESUS, both in his Person while on earth, and in his Members, ever since crowned with *thorns, derided, and crucified.*



A Divine Opening of the Twelve Fruits of the Tree of Life.

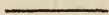


- First Majestical Glory;
- Second Fathomless Wisdom;
- Third An Almighty Power:
- Fourth Transparency of Light;
- Fifth Perfection of Purity;
- Sixth Sovereignty of Will;
- Seventh An all-excelling Goodness;

- Eighth Infinite Natural Knowledge ;
- Ninth An All-seeing through the Incomprehensible Eye ;
- Tenth An essential Generating working spirit ;
- Eleventh An Omnipotency of Creation, *giving New Existencies where nothing did visibly appear ;*
- Twelfth Immutability of Love, which worketh in, and through all these.



An Answer to an Objection against the Translated State.



As to the grand objection, I have wherewith FROM THE LORD, to make answer thereto ; which is hard and difficult to utter, it being *a new revealed thing*, which opened itself since I engaged upon this subject ; but, whether it will be received or understood by such who are mighty in the *literal understanding of the Scriptures*, I am not to be careful to answer, or to set upon any controversy. Only writing for my own and the benefit of them who may come to be sharers with me in this *most excellent and Transforming Dispensation*, which the spirit of Jesus, my Lord, hath impressed *with Almighty Power*, and set firmly home *by a marvellous Light of Revelation*, to which I was made to bow, and believe according as I have heard and learned of Jesus, who now being present in spirit, can best open his own dark and

parabolic sayings; the proper meaning and sense being shut up till the Spirit was come to open them. I shall now make out what particular and private manifestation hath opened in this matter, to be also agreeable to the Scripture record, as hath been made out.—If there be nothing of this great change to happen upon some hereunto especially elected, till the great General Day of Judgment, when as the *visible* Elements shall pass away, and the World all broken up, then all Flesh will in it expire, and none be preserved to meet Christ, *in his distinct AND PERSONAL Revelation and Coming*, which, in its time, will be shewn. But, before this, *the Spirit doth affirm*, as a truth, that he will come in his Kingdom to some, *and so open their own Heavens, as he will both descend and ascend in, and from them*, till they shall know *the great Mystery of Translation, out of the Earth into the very Heavens*, where Paul and John were, SINCE CHRIST'S ASCENSION, both caught up in Spirit, and saw his glory, and heard the voice of his mouth. Paul, the Apostle, did not, at that time, know himself in a Mortal Form; though after he came down into it again, he had then such a divine sense of Immortal clothing, as he after desired to reach the Resurrection State, and to have Mortality swallowed up of Life. And whether or no he did reach this mark in his day, or the rest of the Apostles, we have no visible record to resolve us, and so can bring no precedent, as from them: which is not to stumble us, who are now not to look back, *but forward*, and to expect this Perfect thing, that can change this Corruptible into Incorruptibleness. But, the great question is, *WHEN!* whether before Christ's visible appearance? That is the thing to be resolved, which, according as I have received, so shall I demonstrate it, *not only as a private Revelation*, but from a Scripture that admits of such an interpretation; which is that of Rev. xx. 4; *I saw the Souls that were beheaded for*

the Witness of Jesus, and for the Word of God, which had not worshipped the Beast, neither his Image, or received his Mark upon their Foreheads or Hands. These were they that lived and reigned with Christ a Thousand Years. Now, consider, here is a State peculiar to some that were passed from or over Death, into Immortality of Life; and they are made Priests, to go in and out of the most Holy and inward Tabernacle, *and Kings to reign over the Earth*, as they have been kept under and reigned over by the Earth. I know this hath been generally interpreted by most that expect Christ's Personal Coming in a distinct glorious humanity, to manifest his Kingdom in this Principle. There is a great controversy about it; some believing that this Reign will be before the fabrick of this principle is to be quite dissolved. Others, that it will quite finish the whole Mystery, and fix the everlasting Kingdom, so as time shall be no more. I shall not take upon me to decide any thing of it, more than what is given me from a good hand, for to know. I have learned to interfere with no one's light, *but to wait immediately upon the Springing Testimony of Jesus*; who did thus open this Vision which John saw:—First, who these Persons were that should reign in and over the Earth?

They were those that had suffered their head-life to be taken from them, not by an outward visible Martyrdom, but by cutting off *that head, in which the Serpent had introduced the whole working motion of sin and earthliness.* Such being convinced, that this kind of Spiritual Martyrdom must be undergone, for the Word and Testimony's sake, that so through this internal Death, they might cease, henceforth, to bear the Image and Mark of the Beast in themselves, or to pay any homage to it in others. No way to be free, but by falling upon the very head-life thereof, that so the soul, being herefrom separated, and being acquitted from the gross

evil effects of a body of sin, may stand as a naked and abstracted Spirit; SUCH AS THESE were shewn to me, to be of the FIRST RESURRECTION, whom no mortal Death could have power over. This is that SINLESS HOLY PRIESTHOOD, *that will proceed BEFORE CHRIST'S VISIBLE APPEARANCE.* And, whereas it is said, they should reign with Christ, that is, *with his life of the same purity and power, and sufficiency to act and do all great and MIGHTY WONDERS, as if he was in his own distinct Person of Glory, manifested upon the Earth.* The key of the Government shall be entrusted and laid upon the shoulders of those, who are dead, and risen with Christ their Head. THESE ARE TO PUT ON THEIR SPIRITUAL BODIES.

Now it was given me to understand, that there is a Three-fold coming of Christ.—His first coming was in the flesh. After which, before he left the world, he engaged that he would come again *in Spirit* to his own that were in it. *This has been accomplished.* This was *his Second Coming.* Upon which we have lived, and spent upon this stock of Life ever since his departure. I mean such, who for this worthy gift, *have, with great seeking,* obtained it. This the Apostles had more richly and abundantly, as to the manifold working by powers and gifts, than any since. But yet they were still looking out for his next coming;—for, by his Spirit he was to make meet and ready: that the inward Spirit, with his *Mind, Will, and Senses,* should be all internally transformed; (as the *New Testament* runs much upon it) *to be found sinless, spotless, and blameless,* against the Coming of the Lord.

And what is to be done at his third coming, *but to change our vile bodies, and to fashion them LIKE UNTO HIS*

OWN GLORIOUS BODY, by that power which shall open the Element, (*the Eternal Nature*) which the Celestial Body shall evermore consist of. Christ's third coming will be to this purpose, TO REDEEM BODIES out from all those evil events that Sin brought in, so that every spirit may come to have *its own Native Body*, and the Spirit may no longer draw one way and the Flesh another. But surely that saying will for ever cease, "To Will is present but Power is wanting to perform;" for all Power will be given to his Saints, *as it was to our Lord Jesus*; as Daniel foresaw THE DOMINION should be given to the saints of the Most High. These are those that will be the pure and wise Virgins that are all ready, as the Bride of the Lamb, to meet him at his last general call and trumpet-sound to them, which shall be at his third coming; who shall not prevent the descending down of those who are departed in the Faith, and are now in the invisible *Mount Zion*. They, with Christ, shall appear again in this Principle, in Spirits, and *Bodies all Celestial*. Then the great overturn in this Visible World will be, for those New Heavens and Earth to be known, and the Old Visible World, Heavens, and Elements, to pass away, *and all Flesh with them to be consumed*. For no place for Terrestrial Bodies will be here, when this Great Day will come, which will burn as an Oven. This is that general conflagration that the Apostle Peter speaks of, wherein the Earth and all the works thereof shall be burnt up, and the Judgment will be passed and pronounced against those who are found as those were in Noah's time, whom the Flood swept away; but here the fiery indignation will make the Terrible Dissolution in the whole Visible World, and all those inhabitants who were in love and friendship with it, as it stood in the sin and curse. This will be a Dreadful Day to overtake such; for great distress, our Lord telleth, WILL BE, AS NEVER WAS. But, upon whom will it

come to hurt? *Only them which are found out of the Ark.* For, I must let you know, *from that Spirit that Revealeth Things to come*, that before the Last General Day of Judgment shall come, this Deluge shall be at Christ's Third Coming, **AND ANOTHER MIGHTY NOAH SHALL BE FOUND**, who, in and by Faith, shall raise and build an Ark, which no flames can devour, no more than the waters could prevail upon the first Ark.

ELIJAH *with his Fiery Chariot will also come* before this Great and Notable Day of Christ's Third Coming, to shew to some the way for to escape out of this Corporeal State, into that other Principle, the one Pure Eternal Element; from whence the Lord, the Mighty God and Saviour, with all his Saints, **IN HIS TIME WILL BE REVEALED**. But know, there will be in this latter Day, when Christ shall appear, such an Ark,* that will be all *refined* Gold, for an Harbour, and as a City, upon which the name of Everlasting Life, Power, and Might, will be written: whereunto the (true) Wise and Prudent will take Sanctuary, as foreseeing the destruction that will come upon all **FLESH**. Therefore, those, who as Noah, are warned of this Surprisal Day, will take instructions from the Lord's mouth, *how to prepare† this Celestial Ark*, and to bring in such who are willing to wait in Truth, in this Body of the Golden Ark, **HAVING PUT OFF THE SINS OF THE FLESH**; and, as Pure Naked Abstracted Spirits, are free *from all* entanglements of the Earthly Life. These are here ready to

* Neither the Ark, the Gold, nor the Burnings, are to be understood literally, but as it is written in the following Scripture passages, "If any man build upon this foundation, gold, silver, precious stones," &c. "I counsel thee to buy of me gold, tried in the fire," &c. "The gold of that land is good."

† This is done only by spiritual martyrdom.

be received, and to be clothed upon with this House, that can stand in the midst of all burnings.

Such a Spouse and Bride will verily *be waiting* for the Bridegroom, in a Perfect Virgin Life, separate and redeemed from amongst Men, as minding no other thing but to be trimming their lamps, and making themselves all ready in Pure and White Robes, wherein no spot of pollution may be found.

For verily the heavens shall no longer contain the Lord Christ than till the Temple Body and Ark are rebuilt for his presence, and till his saints do look out for his appearance. For this was the posture which the saints of old did labour to put themselves into, upon the hopes of his personal coming, to take to him the whole dominion, and to deliver up the kingdom to his Father, all in transparent purity; every subject in it attired, and put into a suitable habit for immediate entrance into the inward and most holy Jerusalem. But you will say, all this is granted, that when Christ comes to his last judgment, our vile bodies will be changed, and then he will make us meet to see his Father's face, when the kingdom shall then be perfectly restored. But you affirm that there will be a translation at Christ's third coming, before his fourth and last coming to judgment. Yea, I shall aver it, *knowing the true and infallible Testator that witnesseth it.* For these first born spirits, will have power in them, by his inward rising body, to figure out, according to pleasure, a visible one, agreeable to the Lord's own body, or else they could not lift up their heads with joy, when he shall come to transmute this principle. Know it therefore for a certainty, that the Lord will have a pure and spotless church upon the earth, that before the General Day of Judgment shall have the keys of the Power, yea of the

Transmuting Power too, as all Ethereal, to ascend and descend. And they will be in such purity and separation from all of this corrupt element, that they will frequently be admitted to the Holy Trinity, to know the celestial affairs *that belong to their own kingdom*. And hereof declare, that many hereat may be converted, and wait in a devoted life from the world. For whoever they be who shall fully agree to this, and totally depart from the whole earthly life, and live in an absolute virgin state, knowing henceforth nothing more, according to that first man, that degenerated from his Creator. I do know this, that without such a full leave be taken of this worldly conversation, there will be no part for them in this matter. For this life of the Resurrection **DOETH NEVER SPRING, TILL THE EARTHLY PASS AWAY**. Oh these are hard sayings indeed, because of the destruction of the flesh, the losing of life, *that we might not taste at all death*. Where, in this age, shall we find five wise virgins, that have parted with all things that are drossy and impedimental, for God? and go on making the Pure Body Ark, *that in it they may be able to move upon the fiery element*, who have hereunto disposed and given up themselves to be in election for this high, holy, **CHRIST DIGNIFIED STATE**.

Faith is that great and mighty energy, which may bring to effect for us this translation: therefore the spirit of it we are incited to cherish, and keep up with all care and tenderness, considering that by faith **ENOCH** was translated so as he saw not death. It hath various purifying properties, from whence will come mighty powerful acting also, for the accomplishment of the **LAST DAYS' WONDERS**.

Thus I have been unexpectedly carried out upon this subject, wherein I have observed the vision (the Teaching) upon which all this mysterious and deep matter did appear.

The Hand of Love and Power which did guide me to record it in writing, may have some service for in its time, yea, for those who have right to the precious things made mention of, so as happily they may find this weighty *Transmuting Stone*. The worth thereof may be so great and valuable in their eye, as with us they may not think much to suffer and endure loss of life, *I mean that life, which doth consist in the friendship, honour, pleasure, and riches of this evil world*. And to wind out and estrange themselves from all of this perishing and polluted state, which *must first be resolved upon by such*, who shall willingly join with us in faith, to attain this *pure Body Ark*, now before the flood comes. Therefore let us be preparing with all speed, to testify we are none of those slothful ones that do take ease upon a bed of thorns, being all over beset with a dark and cloudy Night of the Fall.

But let us remember that word of our dear Lord, who saith, *Behold I come as a thief in the night*. Therefore he hath warned us again and again, we should never be found off our watch.

Now what more forcible arguments can I use to persuade myself and others to this pure abstracted *world-denying life*, but what the Lord has done* for encouragement to this watchful state, having pronounced Blessedness to it; as it is written, Luke xii. *Blessed are those who, when the Lord comes, shall be found watching*, that when he knocketh they

* I have heard some say lately, they never denied themselves in their lives, and inferred, they would not begin now, as they made sure of entrance into Christ's kingdom without it. But, alas! alas! have you not, my friends, forgot; or is it because you never knew, that the terms of salvation in the gospel of Jesus Christ wholly depends on self-denial; for, saith Christ, "Deny yourself and take up your cross daily." And saith the Apostles, "If an angel from heaven were to preach any other gospel, let him be accursed."

may open immediately without any demur, having their loins girded about, and their lamps burning; which implies, all in a readiness, entire, *wanting nothing*. Oh who would not now think it worth losing and leaving all, and waiting together in a pure life of Introversion, out of the noise and multiplicity of the Earthly Rudiments of a world that lieth wholly in pollution and deceit. For who knows how suddenly to such, who are found in a bridal habit, *all pure and spotless*, he may appear!

December 23, 1676.

Births there have been from the Father's and Son's Property, as that of Isaac and of Jesus in the flesh, being figuratives which have had their mystery fulfilled. And here hath been the stop, being baptized into the Father and the Son, but not knowing that last and celestial baptism of the Holy Ghost. Here is that birth that is not yet come into the world, there hath wanted the Woman Virgin, clothed with the Sun, to bring it forth.

I, YOUR JESUS, *must abide in my Heavenly Reservatory till this birth*—for it is the Elias' Spirit that will come in another and more perfect ministration than ever yet hath been known, THAT MUST PREPARE FOR THE COMING OF ME YOUR LORD FROM HEAVEN; who left this work to be accomplished by the birth of the Holy Ghost, which was to bring forth the most perfect Restoration, that so you might come to know Elias's tract through the burning chariot for translation. It will certainly fall upon the lot of some one or other, that are hereunto predestinated to bring forth this mighty Elias, as the first-born in Wisdom's day, to go before, and overturn, and make ready for my absolute reign, yet to be in the earth, in order to the New Jerusalem descending glory. December 7, 1676.

It was shewn me, that there should be A MALE AND A FEMALE, that would be made choice of, to bring forth an eternal spiritual offspring for a true church; which should be known from all others by terrible things wrought in righteousness through the Ghostly Power breaking forth. "And therefore note and observe (saith the Word of Life) whether or no, God in the Spirit's voice, hath not spoken to you, to come out of the Chaldeans' country," (as he did Abraham and Sarah) considered both as to the various evil conversations of persons without, and to *internal spirits within the region of the mind*, from both of which there is to be a real departure out. And as there are two Persons that are thus to be deputed visibly, who are to withdraw, and plant themselves, as out of all other gathered fellowships of the world, so are they to be extraordinarily endowed in giving proof of love, faith, and obedience to him that hath power thus to dignify and make blessed. God knows Abraham was such an one as would approve himself in all perfect walking before him; and answer whatever trust was committed to him, by the most Holy and Just One: to keep every charge and command given, as did appear when he came out of his own land, to go where he knew not. Now it was from hence revealed, that those who shall be counted worthy to bring forth a pure Spiritual Generation *must come out internally as well as externally* from that native country, where numerous spirits *that have no visible bodies* do dwell, and have their concourse *in the mind after a magical manner*. Now here will be the trial, for to go through their earthly regions and not be hurt. For no sooner did Abraham falter in his faith through fear, but his spouse was taken away by Abimelech; and it was opened after an high mystical manner, that this Abraham did represent the Spirit of Faith, whom God would bless and

make fruitful through Marriage Union with the Virgin Wisdom.



*A Description of the Wonders that will
take place in the last age.*



They are such as Jews will not believe before they see them; nay, even Wisdom's Disciples will be sometimes in doubt of these things, while they are but growing from degree to degree.—In the first place, they will be able to act from a creating power, the Virgin's Omnipotency will enable them to give *a new form, virtue, and purity to all things now existing in gross corruptibility*. For as transformation first passeth upon all the fallen properties of the Soul's Essences, so it will go out and renew whatsoever doth stick in the curse, even *all vegetables, animals, and minerals*, together with the body of fallen man. All these, I say, shall be sublimed and transmuted into a simple, pure, and paradisaical figure, colour, and taste, quite of another nature to what they now have. Thus the Disciples of Wisdom, by means of this tincturing Spirit, shall bring in a new Creation by way of Transformation: the mystery of which none can ever find out but Wisdom's Magia, who are under his discipline, and do lie in her Bridgroom's bosom.

In the second place, they who are transformed into the Virgin's Nature, will not only be able to separate the curse from the outward creation, so as death and corruption shall

be tasted no more, because healing waters will flow from the Glassy Sea, and encompass every place where Wisdom's Offspring shall pitch their habitation; but they shall also be able to *transmute all gross metals into transparent gold*, so as it shall be far more plentiful than in Solomon's time. *This very gross earth on which we now tread shall be made chrystaline.* The river that was divided into four heads, which have been cut off ever since Adam was turned out of Paradise, shall now be made to return with a full stream, to bring forth the Seed of Gold, Bdellium, and the Onyx Stone in a Sparkling Glory. Mansion-houses here shall be built, and goodly tents pitched, which shall exceed all the structures which have ever yet been; for these dwelling-places shall be magical, sometimes visible and at other times invisible, according to the pleasure of the blessed inhabitants, who dwell therein in everlasting security.

This, my brethren, is a confirmation of what I have told you, Adam (had he continued paradisaical) was to have done, therefore God's purpose will stand, and as Adam the first failed, God himself became man, in order that this world should not remain *part evil* and part good beyond the time he decreed, when he caused Man (*his Son*) to become an angel, with a corporeal body, and to be the vanquisher and exterminator of all the evil which the Fall of Angels had introduced; and therefore you see, my brethren, that God in Christ will, in the sixth day of the New Creation, bring forth as many men (for to restore the earth and its creatures to its Sabbath of rest) as was manifested in the first creation, and as one man, even Adam, was the first, so one man, and the very same Adam I believe, will be again the first, and Scripture characterises him under the names of Shiloh, Elijah, and Branch of Righteousness; which terms are all synonymous, and imply the Anointed of God.

*An Extract from the Book of the Eight
Worlds, wherein is an opening of the
Still Eternity.*

“There is no way possible for any one to describe or give account of this but by being taken up into it; from which there is a freedom to give a description, according to what hath been seen in this world by a Spirit thither translated. It is the beginning and the highest of all worlds. It may be most properly entitled the Highest Court or Principality of the Triune Majesty. The situation of it is founded upon an Abyssal deep, where an inaccessible Light doth generate and spread itself, without bounds, as a vast Globe of Eternity. God is here to be known and understood abstractedly from Eternal Nature, as abiding in his own simplified Deity, before either the angels or other creatures were created. Here the Holy Trinity dwelt in the meek stillness, enjoying themselves, before they brought forth any Image or Likeness to themselves. For in this high and lofty sphere no figure of glory could be seen, though great powers did move here, and variety of wonders did appear, sending forth a majestic awfulness.”

“A question,—What further wonder did you here see? Answer,—A glorious and wonderful element was seen, with numberless sparks of light: as this outward air is full of stars, so this element was bespangled with lights. Upon the enquiry of the Spirit that was there caught up (after the manner of St. Paul,) what these might be? It was answered, That all these were simplified spirits, that were ordained to garnish that globe, and to attend there the Triune Deity,

from whom they are generated; evermore watching the eye, (the Globe Eye of Eternity,) to see when it would send them forth, to assume or take up bodies; being all pure, meek, and mild spirits, which do perfect whatsoever and where-soever they enter. These are the spirits that will sublime and make bodies to become all divine. It was further asked, by this translated Spirit, Whence their birth was? It was answered, From God the Father, in conjunction with the Eternal Virgin Wisdom, who brought them forth. Upon this I was advised, how that these spirits are reversed in this high globe, till Wisdom's day, upon this visible world (our earth,) should as the morning star break forth. Then are they to go forth to multiply and make a princely host, God's wonders throughout all nations to display; that so this world of misery and mortality may see a more happy day, from the operation of this eternal and meek stillness, which will infuse their powers, and qualify with souls, that *from before all worlds were pre-ordained* to be spirited after this kind, by the means of simple abstraction; answerable to the production of these pure and eternal spirits, that fill up this globe of the majesty of the Triune God, who generated them out of himself before the creation of angels, or of any other beings. For these spirits are the first-born from out of the womb of the Eternal Virgin, as hid in God, before there was any figurative manifestation. They, will enter therefore, into holy souls with such penetrating powers, as shall give another habit of mind, casting it into an eternal stillness, and quieting all the working properties in the region of nature. It was told me—that as these spirits of light, naked and unbodied, did fill up the globe of the unbodied majesty in Trinity, so it should come to pass in the full age of time, when Wisdom's first-born shall be made manifest, that this globe shall then descend, and open in the Virgin offspring of Wisdom; by whom alone the mighty deeds and works will

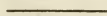
be made apparent. Now, be it known that, when, by the Holy Ghost, the time shall be expired, for their descending into corporeal beings here, or elsewhere in upper mansions, their eye shall become our eye, their ears ours, so that we seeing and hearing in them, to whom do stand open all invisible worlds, with the great variety of glories in these, shall have thoughts of a right kind to spring in our minds. O blessed time and day, when this Still Eternity shall thus open, AND BE MADE MANIFEST IN CORPORITIES! The which is given me to know will surely be. And it hath been revealed, that we being admitted hereby to look always into the orb of light and love, and to fix there steadily the eye of the mind, glorification may be brought down upon the visible elementary body, while remaining here, at certain seasons and times of a more intimate union and commixture with these powers of the manner aforesaid; that so as occasion may be, mortality may be hid or swallowed up in immortality; to make good that saying, *We shall not all die, but be changed from glory to glory*, by the bright influencing of these spirits through the Father of Spirits.



A Description of Paradise, Mount Zion, and the New Jerusalem;

OR THE

FIRST, SECOND, AND THIRD HEAVENS.



1. Into Paradise my spirit doth first take its flight, where all things are in good order; the same flowing state, as before Adam had lost his Virgin mate. Paradise is now stocked again with such as have waded through the floating

sea of sin and mortality, in order to the putting on the image of purity; which to the children of the resurrection, is given by Jesus. For not the least guile or fault may be found in any of the inhabitants of this place. My spirit doth see here, all in wonderful harmony: and this word was heard from the High and Lofty One, saying "With the risen from the dead I will dwell, though this principle of Paradise be allotted to them for a certain time, to be a separated mansion, until all be gathered into the superior kingdom of Mount Sion, and of the New Jerusalem." Thus did I hear the good news, that all is rich and flourishing within the Paradisaical kingdom; nor is there any decay since Adam's day, but increase and augmentation is daily through the resurrection of the Spiritual man.

After this, the Spirit of Wisdom said to me,—These things, whereof an account hath been given to you, may be declared of the local place of Paradise; whereinto spirits, separated by natural death, putting off their mortal earthly bodies, do enter; and there put on their virgin body, which doth prepare them to meet the Bridegroom, who from thence fetched them up to mount Sion. These are such, who in this very time, have fought the good fight of Faith, and had very near overcome this world. What is lacking to make them fully perfect, is to be done in this Paradisaical place; where they are appointed to stay till all their bridal trimming is finished, and they find that they can pass the way to the Tree of Life, through the flaming cherub, who remaineth still a guard upon that figurative tree. In this place, holy angels do also wait by their course, to minister unto those who do come here as the designed heirs of that more glorious state which is revealed in Sion.

2. Mount Sion.—Now from hence, the spiritual man must take another remove, to see what doth lie for him beyond this region or principle, among the precious things that do flow from that rich ocean, which is betwixt Paradise, Mount Sion, and the New Jerusalem.—This is that glassy sea that is spoken of by the beloved John, upon which the conquerors are seen singing their songs of triumph; and it doth compass round the city, where is the residence of the Great King, the throne of the Lamb, and the Seven-sealing Powers, or Fountain-spirits of God, that do go forth from the most Holy One. Now this burning sea is for probation, there being none able to pass it, but they who have gotten a full, perfect, and thorough conquest over the Beast, and over his image; so as they nothing more of his mark do bear. They, and they only, can stand here; because they are signatured from this flaming glassy sphere, that will make bodies clear and shining as terrible chrystal.

This kingdom of Mount Sion, where is an innumerable company of angels, with the church of the First-born; and in which are contained all the originals and living patterns of what was copied out by Moses *who had a sight of them*, must open itself and be established, before the kingdom of the New Jerusalem can come down, either invisibly or visibly. There is a necessity for the mediatorial and priestly kingdom to go before and make way for that.

3. The New Jerusalem.—This city is more glorious and magnificent than what hath been made mention of; far surpassing the glories of the two lower blessed worlds. As to the walls and foundation of it, with the gates that open into it, they are all so diaphonous and full of splendorous light, that it is altogether impossible to make it out, even in

any degree, according as it hath been exhibited and seen in the spirit, in the metaphorical figure of it, which yet represents very much short of the *spiritual* substantiality of this city, which is God himself dilating and spreading forth his Godhead in such amazing varieties. This is a principle and world, which none but Christ in his glorified humanity, with such high saints as are glorified with his glory, can have access to. Of which inconceivable abundance of glory those do with him continually participate, ascending and descending as cause requireth. No pass there is into this city, but through the glassy sea; which sea, none do stand and tread upon, but such spirits that are qualified and clothed upon with the self-same matter, which is all chrystalline water and transparent fire. O how am I lost out of myself, while this globe of light and all the wonders therein do open! For in this interim, it was said to me, Behold! all the weights of glory have I prepared, not only for pleasure to myself, but for such as do love, and put on their Lord Christ *in deformity*; and so as conquerors, pass through the glassy sea, and enter through the gates, having this city written upon their foreheads.

It remains to open the more mystical sense of the invisible eternity of this mother city, that, from the Father, in union *with his Virgin Wisdom*, doth multiply and so fill up that principle with virgin spirits, that are most perfectly pure and immaculate; whence it is, that nothing beyond this can any of the redeemed arrive to, (till after that work, which MAN at first was manifested to do, is accomplished.) Mount Sion kingdom is most great and glorious, but yet inferior to this, because that is in the mediatorship of Christ; but in this world, all is completed and finished; so that, when this New Jerusalem shall descend, it will soon put this old, sinful, and impure world to an end.

But methinks this query meets me,—What is it that I mean by this Virgin Wisdom? Answer. In the first place, we shall describe her eternal originality, which is from God the Triune Deity, being a virgin hid in him from all eternity; but as to her nativity brought forth in time, now I shall not speak in a proverb, but plainly as thus,—God created man at first to bear *his own image and figure*, who was *to represent God himself*, the High and Divine masculine, male and female; so that man had his virgin in himself in imitation of his Creator, which in time was brought forth in a distinct figure. And this *was a type* of the Eternal Virgin-mother that lay hid in God, the centre and heart of flaming love; from whence the production of a glorious female figure was brought forth; that was so commixed and mingled with Deity, as she became God's spouse and bride, being spirit of his spirit.

Adam, before he had awakened the sinful essences, was an inhabitant in one of the heavens, which had the title of a Paradise, because of its serene and fruitful soil. But yet God's local habitation was not here; but he sent forth his influencing mist, and here did with Adam and Eve frequently commune, while they were undefiled: but they being once found in the deprivation of this purity, this heaven could not bear their corruptible image, for the Worm of Mortality could not here live. Upon which God said, Let them out of those mansions that are near to me: let them be driven out for the present. Therefore let this suffice, not to mention those particular ideas and manifestations, that to some it hath been given to see these several heavens, which upon others cannot be imposed to believe; who yet, have not those anointed eyes given to see withal. But surely there are some, standing in the figure of the body, whose spirits have roved to and fro, to see these several mansions,

with spirits of all sizes and degrees, who are therefore designed?

Christ himself did not go out of the body, into the highest mansions of glory; but he first entered Paradise. So likewise those, whom the Father hath given to him, must, whether in the body or out of the body, make their first remove thither, to be fully made meet, and then to be gathered up to the Fountain-head of all springing wisdom and glory. A known number here is to make up the flock for this upper fold, whereof are the patriarchs, prophets, and apostles, who are nominated to be elders, among that great assembly; who are moved out of Paradise to sit in heavenly places, with the Head Prince and Mediator. To which holy place, there are some holy and perfect spirits in every age, added as saints, breaking away from this principle.

This now is a dispensation of that time mentioned, of a gathering in of heavenly spirits to Christ, out of the reformed Paradise. But there is yet a fuller time and dispensation to come, that shall answer to the Jerusalem above, which is said to come down. Here is a Mount Sion church to be gathered out from among all churches of men, by *the preparing ministry of an Elias spirit*; who is to make ready against the Lord's return from that solemnized wedding with the present triumphant church. Now what is meant by this Elias spirit, but such a spirit as hath power to transform and translate at pleasure? **THIS ELIAS IS NOT AN ABSTRACTED GHOST, BUT IS IN CONJUNCTION WITH A FLAMING BODY OF LIGHT.** This was that which the apostles eyed much in their days, and had the revelation thereof **FOR THE LATTER AGES.**

An Account of the Hellish World.

1. The Dark Hellish World, by the only supreme Creator and Judge, is allotted a receptacle for Lucifer and the rest of the apostatized angels of that Heirarchy. It is also called the Direful and Black Kingdom, over the which Lucifer is king, ruling there in the pride of his might, in the wrathful fire. Now from hence it is given me to understand, that such souls as in time of this life are infected and deeply essenced in this Satanical principle, being stained with all that is diabolical, going hence without being renewed and transformed in some degree by the Love and Light Principle, must, when they die out of the body, expect this Hellish world to be their habitation and portion; with all those punishments that the evil angels will delight to inflict on them. O that this dreadful place and company, could warn and terrify all that are of this diabolical spirit. For who would ever endure, were it but for a year, or a few years, such intollerable sufferings, if they might, by any means, be prevented? *which may be done, if in holy fear they do eschew all those evils that do lead thereto.* So having no more to say to this dark kingdom, we must leave it to the Fiery Purgation, until the venom of sin in every evil property, shall, by means of it, expire, both as to angels of the hellish source, and to such men-spirits as have been deceived and captivated by them. For the creating fiat will move the Mystery yet once again, for the making of all things New. Then shall the Old Things of hell, death, sorrow, and pain, come no more into remembrance. God is said to be everlasting and unchangeable in Love, *but not so to be in anger and wrath?* for Love must drown and swallow up that.

2. The second sort is such as are ignorant of God and of their own eternal being, looking no farther than to an earthly animal, and rational life, in which they are swallowed up. Yet do darkly see something beyond, believing in God and Christ historically, and are convinced by the light of nature that they stand in need of a Saviour, and so falsely do take hold of him. These, when they die, pass *no higher* than the airy region, where they are to abide till they receive power and strength to mount higher, for in these elements, the proper rest is not found.

3. Now for the third degree of souls—they are those that are more knowing and believing in God and Christ, being truly convinced of their depravity and lost estate, and of the necessity of Redemption, yet cannot come off clearly from the worldly principle, *sticking in the outward birth* so as they cannot pass through the Strait Gate of the New Birth of Regeneration; and yet do, notwithstanding, entertain hopes of salvation through Christ, that at death they may presently enter without more ado into the heavenly kingdom, IN THIS MILLIONS OF SPIRITS ARE DECEIVED; for they that are of this rank and sort, have but somewhat a higher degree in the elementary regions, where their receptacle and mansion must be, till time shall wear out all of the gross matter of the impure elements. And as they feel *not much* pain, agony, or sorrow, so *but little* pleasure or joy, because they cannot reach the vision of God. But Redemption will operate in them and work, through *great compunction and reflection*, for the lost time and opportunity which hath been missed to gain a higher state.

4. The fourth are those who are but young in the New Birth. It was clearly imparted to me, that such did enter into a more inferior mansion than Paradise, for that was too

pure and serene for such, therefore a lower degree is prepared for them, till they do attain to an increase of the Divine Nature. They want not here their true pastoral teacher, for the Spirit of Christ is every where with his own.

But now to great, holy, and aspiring Spirits, these lower mansions in their Father's House are too mean, who cannot be satisfied to be so many degrees remote any time after death from their God and Lord Jesus, *since liberty is proclaimed to work through all, while we are in this terrestrial body. For there will be more joy and acclamation in heaven, for ONE such as shall finish his work here, so as to make a full conquest, than for Millions of Spirits, that in the invisible regions must perfect what was lacking to complete them here.* This was the mark that was, after Christ's ascension, so eagerly aimed at, *and by some in that age attained to.*

An Account of the Different Kinds of Inspiration,

WITH THE AUTHOR'S OWN EXPERIENCE.

SPIRITUAL-MINDED READER, (*for no other can understand this deep discourse.*)—Give me leave to tell you the beginning of the way that the spirit first led me into.—In the first place, then, after some years that I had lived in some good degree of an illuminated knowledge, sitting under the visible teachings of men, that could give no further light than that they had derived from others, through all of which I traced as a wandering spirit that could find no rest: but

something still I found within myself that did open to draw in *from a more pure air* than I could meet without me; whereupon I *introverted more into my own inward deep*: in here I did meet with that which I could not find elsewhere; except it was with such as were brought under the same dispensation, of whom a few names were made known to me, particularly Dr. John Pordage, and the Rev. Thomas Bromley. Wherefore I do give my own experience, that I would have every one that desires to be sealed with the spirit of wisdom and revelation, not to take in any fears, jealousies, or prejudices concerning the emanations and manuductions that the Holy Ghost will dispense forth to as many as shall be found lovers and waiters thereupon. For I myself found all other grounds and pastures dry and barren, as a parched desert, until I came to this fruitful *Lebanon*, where all variety of sweet scented flowers did, as another *Eden*, flourish pleasantly; which were known and enjoyed by giving up to the teaching of the Holy Unction, which, as the water of the sanctuary, will never cease springing till they become an overwhelming river, which is the true baptizing water of life.

This you will find to be true, as you seriously apply yourself to this way and method of God's *immediate teaching*; which then you shall find to open *in the centre of your own soul*. And this way manifesteth itself in various dispensations; sometimes by inspeaking from the essential word, which giveth its own certain sound, as different occasions do offer, upon a soul's waiting thereupon. For it would be a very deplorable case, if CHRIST should leave his flock and seal up the fountain of all future revelation, that is *necessary to be renewed in every age of time*.—Therefore he brings us to lie at the mouth of this bubbling well of his Spirit, for to drink in what is new and fresh, which doth

greatly delight the soul, that would otherwise be apt to faint and flag before it came to the end of its race. Wherefore he doth strew our way with fragrant flowers, all sweet and pleasant, and of many and beautiful colours; as you may observe when you read the similitudes and visions which are here published. God many times coming down to unfold himself in this figurative and parabolical way. Yet more essentially and deeper, above and beyond all figures and representations; of which I shall give you some account, as being under command not to keep back or shun to declare the whole purport whereinto I have been carried, for the universal refreshment and benefit of such who are as weaned children from every other breast but that of their Eternal Mother, whence all wisdom and understanding doth stream forth *intellectually*, which is the growing nutriment, as it doth pass radically into the soul, even as the blood doth into the veins.

Now here is (in this state of the soul) a cessation of sensible images, for all is turned into an intellectual sight, operation and sensation. From this centre of the light, though no visible images are impressed or raised thereupon, yet here is the true ground and substance of all what is in an interior figure portrayed in the spirit of the mind, brought out no further, but remaining an invisible idea, just as it is with God, before he formeth out of the essential ground shapes and figures of things. This conduces as much to the informing and enlightening, renewing and comforting, and even essentializing of the Spirit, into God, as any of the other; nay, I know it to be the more sure ground and concentre of the Spirit. And if it should never know any of those figurative visions; yet keeping to the centre to drink in the pure streams of revelations, as they arise herefrom, it shall give them *an access into the full body* and centre of the

Trinity (man's dwelling place), which swallows up all of shadows and pictures, and terminates into the very essentiality of a GOD formation, into substantial powers, acting in and from the pure essence of Spirit in transmuted nature.

Intellectual vision, thus considered, is the very next step to that *beatifical* vision, or seeing of GOD *barely*, without any other medium but the very express personality of the LORD JESUS; by being so consummated into the essence of his spirit and light, (as that whatever is *knowable* and obvious to him may also our light of light be) both here in time and hereafter in eternity. Which is an unknown mystery, of which an account may be hereafter more fully given, as it shall be entered into.

As to the other sort of vision, that is no new ministration, for it is of old that God did thus make out himself, as a more taking and plain way, in raising IMAGES DISTINCT, for teachableness unto us. And this proceeds from another centre, than that of the intellectual, which is more deep. *Man being an epitome of all worlds, centres, principles, and things, contains within himself, that which corresponds with each of the three heavens, yea, with the fourth, the Heaven of Heavens, and it is from thence he receives the Beatific Vision.*

Some persons may stand in this inferior centre-line *naturally* of seeing and awakening a formation out of it, according to the strong impression of their minds by various figures. If the mind of such be pure and ardently run into heavenly objects, it will raise appearances suitably; and there will be an awakening and drawing out of various speculations of beauty and glory, as may forespeak what is

to be accomplished in a particular way. This way of God's manifestation hath been frequent in former *and in this present time*. But these are props for the weak, that they may not faint in their way up to God's Mountain of *more perfect and naked vision*.

Now of this kind of vision I have been much visited withal; *but I press to get beyond it*. Here is no stay, the ground from whence these open is too shallow. I am driven now to descend deeper, where the spirit may even be level with its own eternal essentiality; that it may have power therefrom *to make and form whatever it will* in and from substance that is original.

Then, as there is of Divine vision, that opens from the holy and heavenly mind, which draweth in these presentations; so there is another sort of vision from the starry influence and working power of the elements, that in conjunction are with the *common spirit* and mind of a person, (the outward life of man being derived from that source,) therefore, though there be not any eminent works of regeneration, yet there may be visions, as in the case of Balaam, and others have had that gift, *and yet were not renewed in their spirit, or brought nigh to God thereby*. Such, notwithstanding, may have power to raise many images *that may foretel and signify what is to come to pass*. For there is a starry magia, that some may have a *natural* property to open in themselves: and it doth *sometimes* awaken into manifestation in the deep of sleep, and giveth warning of evil that is to come, and shows of good; as relating to the present manifestation of time. And this may be, and is, a common gift. But when it is in a sanctified vessel it is far otherwise illustrated than in those who nothing of that can give proof of.

So now hence we see the different nature of vision and of prophetic intelligence therefrom, that we may watch to every centre opening. For the Serpent's subtlety stands ready to mingle wherever he can enter in. For he is a great magical Prince, and the outward planets are as his operators in the constitution of the mere natural man. Now of all these, the most safe is the Intellectual and Divine Vision, that openeth from the more profound centre deep: *but yet not so as that we are to stick here even in this*, for there is a centre *deeper still*, where the Deity is unmasked of all figures and images, known and seen in his own simplified being. And when in spirit caught up here, we see all the various wonders brought forth in the very life-essential property, as wrought out of God *immediately*, and in their living figures, as the innumerable hosts which do replenish the heaven of God's habitation.

This is the purest and most infallible vision that our spirits can eternally concentrate in, with all the delightful satisfaction that the very angels before the throne of God's majesty do enjoy. *And this we may know, as often as from all bodily sense we can get away.* For this kind of vision highly different is from that which we call divine, or intellectual; because it doth all over sublime the spirit, soul, and body, during the time the munition flame of the Holy One doth, as a pavilion, all overspread, *and keepeth all of sense at the foot of the mount*, while the spirit entereth into the Tabernacle Glory of the Holy Trinity.

This sort of vision the beloved John was in, when being wholly caught up in the spirit, he saw all the variety of the Lord's Kingdom, and his *express personality*. Since which we have not known any, in late ages, that have been in the

like transportation in spirit, and yet alive in their body, to declare of what was seen and heard after such a wonderful way as he had.

But the author must (to the honour of God) own, that something not unlike to this hath been to her manifested. Such grace and love our Jesus doth again afford, and bringeth himself into our knowledge by this way of the spirit *clear and free*; that we may know him that is true, and receive by this highest vision ministration, *the full extent* of his will and mind: that is, that we may both see and hear, *as if we were out of the body of corporiety, while yet in the body*; as supersensualized to know and behold purely, through the organical properties of the spirit, according as every object in heavenly places in their order do move in reference to our cohabitation, within those circulations through the spiritual body.

Thus have I brought forth out of the deepest deep, what the present measure of my knowledge and experience is in this mystical dispensation, which hereby is as the new and best of wine that hath been reserved for this LAST TIME, whereby it may be understood, that Christ has not forgotten *to make good is promise* to renew the spring of his Spirit *by a continual succession of it*. And as we see and hear the fruitfulness of it doth more generally abound, and find entertainment in the world by a new generation of apostolical spirits, so doth it presage a new kingdom and state is near approaching, which is argument enough to provoke all that would be subjects of this kingdom, which the Lamb has only right unto, to be preparing and making ready, as the first fruits, that they may be qualified to make up this New Jerusalem Bride.

Therefore, as my fellow Denizens of this City, which is from above, wherever ye are hidden, whether as exiles or captives, scattered to and fro, I beseech you, *let your inward ear be attentive, keeping watch and ward in great calmness and stillness of mind.* Then may ye hear the love-calls passing through that horn which is filled with pure oil, that will gather and draw you into the high celestial and spiritual pasture and fold, where our goodly tents may be pitched, and which we may go in and out to that RICH SHARON which springs and flowers round about our kingly Shepherd; that so as his sheep and lambs, we may be gently led from fountain to fountain, and drink and feed together in the same harmony and unity as do the Saints in the upper fold, so we in this lower.

I shall now wind up all with a caution to two ranks: the first shall be to the unlearned and ignorant in this method and way of the Spirit's manifestation; which is, that they do forbear rash and censorious judgment upon those things that are present above their reach. For as they desire not to be prevented and bereaved of *the great benefit of Divine inspiration*, and the assistance of the Holy Ghost, my advertisement to such is, that they become simple and child-like, and adventure upon the conduct and manifestation of the Holy Spirit; then will they find another manner of fruitful life will in them spring, and no reason shall they have to repent for acquiescing to the Divine will therein.

The second caution shall be to that sort who are already initiated into this our mystic and supersensual wisdom, that may have with me *run deep into the ocean of what is mysterious and wonderful for knowledge.* First, I must caution you, with myself, *to keep very low*, entering into a

self-annihilation, so as nothing to be with reference to the creaturely being; that the all-Deific unction may arise as an overflowing tide! and never to think that we have obtained by all that we have yet reached to, what yet remains of those immense treasures which are further to be revealed. For there is still a growing Tree of Life that reneweth all *variety* of wisdom, as you will in part find in this present, as well as by several foregoing books by me published.

A special charge, therefore, is given from the High Court of Eternity, that you do not stint yourselves up to any foregoing dispensation or revelation, NO, not even to the scripture record itself, which, though truly weighty, and worthy to be received, believed in, and conformed unto, yet is not to be taken up in and rested upon *as if there was nothing else to be revealed* for the benefit and instruction of mankind, since the very same spirit that did heretofore inspire the Holy Men of GOD *to record them, is now in this last day more abundantly shed forth to multiply volumes of scripture!* For whatever is purely dictated by the Holy Ghost may be called by that name; and so it was before CHRIST'S appearing in the flesh, by the patriarchs and prophets, which was then succeeded by a newer ministration, the former being fulfilled in him. THIS he promised should excel all that went before, for a more plentiful sowing of the Sacred Unction in the holy ground of pure heart. The sower hereof is, according to his promise, gone forth; but where stony, thorny, and unbelieving ground is, it cannot enter so as to take root, which hath hitherto, for a long time, caused a great scarcity and famine of the Spirit with all its fruitfulness. But NOW the day of the Spirit is arising, and its bright Sun will no more set, but multiply to its seven-fold light.

Hear and hearken, O ENGLAND'S INHABITANTS, FOR UNTO YOU A GREAT LIGHT HATH SHINED! O let it not cloud and pass over you, but be ye wise in this your day to follow the Spirit's bright guiding star which is arising amongst you. O LONDON, there is hid in thee them that have a true and right mission from the Munition Rock, to give out the waters of the Spirit plenteously. For a cry is gone forth for persons to be prepared and sanctified by this water of life, that so they may receive of the Holy Ghost and be witnesses of his power. Hear and hearken *in the Spirit*; O hearken, and you will hear the Seventh 'Trumpet sound from the Seven Spirits that are before the throne; that do tell that *the mystery of time is now finishing*, and that the everlasting Gospel of the LOVE is opening, and that the heavens are ready to roll down to open their glory upon the earth, that the inhabitants thereof may no longer lie buried in the dark shade of an earthly life.

Over thee, O CITY of LONDON! a mighty Angel doth fly, with this thundering cry, saying—Do not despise prophecy, neither decry down the Ark of the Living 'Testimony, from which the Spirit, as a flowing stream, must renew Paradise upon the earth. This warning is given to all, of what rank or degree soever, whether high or low, whether in the outward grandeur or in the private and inferior means of this world—EVEN TO YOU ALL, and every one this call doth reach.

SHAKE, SHAKE your Earthly dust away,
FOR NOW IT IS THE SPIRIT'S DAY,
That will admit of no delay.

For sceptres and crowns must be thrown down to the Lamb of GOD; he is in his Saints come to reign. Where-

fore all nations and languages, and people, not only in this dominion, but beyond the seas every where, must the sound of this trumpet hear. For A MIGHTY CYRUS THERE IS ALREADY RAISED, whom the Most High will in such a manner uphold and *endue with his Spirit*, that he shall be able to bring forth his Temple, Glory, and Praise; that so out of all kingdoms, countries, and languages, there may be a gathering, and as eagles, they may fly to that high mountain, where the olive tree will drop the unctious oil most freely. This is the oil that in spirit I do see run; and I see that some in all nations will shortly herewith be sprinkled, to give notice that the Omnipotent King is entering upon his thousand years' reign.

Thus, having given you a true narrative of the several removes and risings from one degree to another, from depths to heights, and from heights again to depths, out of which hath been brought forth *marvellous and wonderful secrets*, which it was the pleasure of the Fountain of Spirits to distribute and communicate; being such mysterious things as haply rarely may be found elsewhere, which hath often me astonished, that such an unusual and strange method the Spirit should take with me in opening such things. *But it hath been given me to know, upon a diligent enquiry, that* THERE IS AN AGE COMING ON, THE LIKE TO WHICH HATH NOT YET BEEN, TO WHOM THESE PROPHECIES AND REVELATIONS DO BELONG. So that though the day of my life is far spent, that I am not to see the full harvest of what is by the Spirit sown here to be reaped, yet assured I am *that all is reserved for a glorious time*, wherein shall arise a new generation, that shall be clothed with such a mantle as is interwoven with light, wisdom, knowledge, and flaming power, among which there may be some I may bear the memorial of a Mother to, as well natural as supernatural,

that may possibly succeed in the same spirit, which I shall pray may be as Wisdom's key, to go on to open in them the golden remains which are yet to be brought forth for the promulgation of the Priestly and Prophetical kingdom upon the earth. So now I shall conclude, requesting you, as you shall draw in any light, or feel any refreshment herefrom, that you would join with me in acclamations and praises to the Ancient of Days, who hath put me into the hands of a good-willer to these Divine Mysteries, to bring them forth to the public, which otherwise might have been left in oblivion and secrecy. And it is my peculiar request, which I in this place leave, that the nations may bless and pray for such an instrument, that hath given a proof of so universal a love to all. Therefore, that the fullness of all blessings and showers from the heavenly powers may descend upon the impartial and single hearted readers and good-willers hereof, shall be the constant invocation and prayer of her who, while living in the body, shall never cease to serve all her fellow members in the gift of GOD universally.

A Call to England.

O ENGLAND! hear thy genius loudly call,
 O hear, and ere 'tis fix'd, prevent thy fall.
 Of heaven thou most abhorr'd, thou dearest lov'd,
 Whom one—by true poetic instinct mov'd,
 Well Jews hast called, "A moody murm'ring race
 "As ever tried th' extent and stretch of grace."
 Ah stop, take heed, lest thou so headstrong prove
 As e'en to burst the very chain of love;

Still with GOD's prime indulgent favours blest,
 And prov'd as oft by bitter plagues distress'd.—
 He cannot spare—yet cannot thee forego;
 O how his fury tears! how his compassions flow!
 Mark thy mild Saviour well, how once he stood
 Shedding at Salem's gates his tender flood.
 O'er thee again he mourns in tears, in sighs,
 Wrung from his bleeding heart and melting eyes;
 Once more from th' exuberant mercy store
 A glorious day shall touch fair Albion's shore.
 Take heed—prepare! *for if thou wilt not see*
 The visitation day-spring offer'd thee;
 If thou *neglect* the STAR *that will appear*
 First rising glorious in thy hemisphere—
 Thou of thy birth-right *will supplanted be*,
 And heaven's full shower of blessing pass from thee.
 The MORNING STAR despised must glide away;
 And to a better land its charming beams display.
 Then at thy loss and folly for a while
 Shall the fair sprouting *German Lily* smile,
 Yet kind and free assist thy labouring toil,
 Then BRITAIN—THEN prepare for SCENES OF WOE:
 Then Nilus shall the wicked land o'erflow,
 AUSTRIA'S pride must tumble down,
 And BABEL'S lofty towers must kiss the ground.
 Then, happy who in GOSHEN'S fruitly land
 Shelter'd beneath th' Almighty's wing shall stand, }
 In safety, peace and plenty at command,
Till the short gloomy day be past and gone,
 And soon another brighter morning dawn;
 GOD'S hand and will *shall be too glaring plain*
 Longer to meet neglect or bear disdain.
 Jealous—provok'd with emulation fire,
 Again shall British piety aspire:

As it sunk low so shall it now rise higher.
 His FIRST-BORN, GOD in thee again shall own,
 And pour the vast, the double blessings down,
 And ENGLAND'S MONARCH HIGH shall wear the nation's
 Crown.
 The five-fold portion right belongs to thee.
 Then shall the land from curse and toil be free,
 And ENGLAND—BENJAMIN restored shall be.



*Sixty Propositions to the Philadelphian
 Society withersoever Dispersed.*



1. There shall be a total and full redemption by Christ.
2. This is a hidden mystery, not to be understood without the Revelation of the Holy Spirit.
3. The Holy Spirit is at hand to reveal the same unto all holy seekers and loving inquirers.
4. The completion of such a redemption is withheld and obstructed by the apocalyptic seals.
5. Wherefore as the Spirit of God shall open seal after seal, so shall this redemption come to be revealed, both particularly and universally.
6. In this *gradual* opening of the mystery of the redemption in Christ, doth consist, the unsearchable wisdom of

God; which may *continually reveal new and fresh things* to the worthy searchers.

7. In order to which the ark of the testimony in heaven shall be opened *before the end of this world*, and the living testimony which is therein contained, shall be unsealed.

8. The presence of this divine ark will constitute the *Philadelphian Church*; and wherever *that* is, there must the ark of necessity be.

9. The unsealing of the living testimony, within the ark of the Lord, must begin the promulgation of the everlasting gospel of the kingdom.

10. The proclamation of this testimony of the kingdom, will be as by the sound of a trumpet, to alarm all the nations of the earth, and *more especially all the professions of christianity*, because attended with the power of *acting all wonders*.

11. So there shall be an authoritative decision given forth immediately from Christ, to the putting an end to all controversies concerning the true Church.

12. This decision will be, by the actual sealing of the members of this Church, *with the name of God*; giving them a commission to act by virtue of the same. This *new* name will distinguish them from the seven thousand names of Babylon.

13. The ELECTION and PREPARATION of this Church *is to be after a secret and hidden manner*; as David in his minority was elected and anointed by the prophet of the

Lord, yet was not admitted *to the outward possession of the kingdom* for a considerable time afterward.

14. Of the stem of David, a *virgin Church*, which hath known *nothing of man*, or of human constitution, *is yet to be born*.

15. And if it be yet to be born, *then it will require some considerable time before it gets out of its minority*, and arrive to the full and *mature age*.

16. The birth of this *virgin Church*, was visionally typified to St. John, by the *great wonder in heaven* bringing forth her first born, *that was caught up to the throne of God*.

17. For, as a virgin woman brought forth Christ after the flesh, so, likewise, a virgin woman is designed, by God, to bring forth the **FIRST BORN** after the **SPIRIT**, who shall be filled with the Holy Ghost and with power.

18. The **VIRGIN** that is hereto designed, must be as of a pure spirit, *so also of a clarified body, and all over impregnated with the Holy Ghost*.

19. This Church, so brought forth, and signed with the mark of the Divine name, shall be adorned with *miraculous gifts and powers*, beyond whatever yet hath been.

20. Hereby all nations shall be brought into it, so that it shall be the *Catholic Church*, according to the genuine sense and utmost latitude of the word.

21. It must be an *anointed* Church; whereby it may truly bear the name of Christ or Christian; being *with him* anointed to the priestly, prophetic, and royal dignity.

22. Hence there will be no *bonds* or *impositions*; but the holy unction among these new-born spirits will be all in all.

23. This Catholic and anointed Church must be perfectly holy, as Christ himself is holy; so that it may worthily bear the name of *the Lord our Holiness*, and *the Lord our Righteousness*.

24. Until there be such a church made ready upon the earth, so holy, so catholic, and so anointed, that is without spot or wrinkle, and that is adorned as a bride to meet her bridegroom, Christ will not *personally* descend to solemnize this marriage, and present the same to his Father.

25. But when the bridal church shall be made ready, and *thoroughly* cleansed and sanctified from every spot of defilement *through the blood of Christ*, then he will no longer delay his coming in person.

26. There is not this day visible upon the earth any holy catholic, anointed and bridal church; all the churches and professions, being found light, when weighed in the balance: therefore they are *rejected* by the Supreme Judge.

27. Which rejection and condemnation will be *for this end*, that *out of them* a new and glorious church may rise up, in whom there shall be no fault to be found, like as he findeth none with the PHILADELPHIA. Rev. iii.

28. THEN shall the glory of God, and of the Lamb, so rest upon it, as the cloud upon the typical tabernacle, so that it shall be called the *Tabernacle of Wisdom*.

29. Though this PHILADELPHIAN church is not known in visibility, yet it may lie hid at this present time as in the womb of the morning.

30. Notwithstanding, it will be brought forth into visibility as coming out of the wilderness, within a short period.

31. Then will it go on to multiply and propagate itself universally; not only to the number of the first-born (which is 144,000) but also to the *remnant of the seed*; against whom the *Dragon* shall make continual war.

32. WHEREFORE the spirit of DAVID shall most eminently revive in this church, and *most specially* in some or other selected members of it, as the blossoming root, which is to precede the DAY OF SOLOMON in the blessed MILLENIUM; these will have might given them, to overcome the *Dragon* and his angels, even as David and his army overcame *Goliath* and the PHILISTINES.

33. This will be the standing up of MICHAEL, the GREAT PRINCE of *Israel*; and will be as the appearance of *Moses* against *Pharoah*, in order that the chosen seed may be brought out from their hard servitude.

34. EGYPT doth figure out this servile creation, under which each one of Abraham's seed doth groan, but a PROPHET, and prophetic generation will the MOST HIGH yet raise up, who shall deliver his people *by mere force of spiritual arms*.

35. For which, there must be raised up, certain HEAD POWERS to bear the first shock, who are to be persons of great eminence and favour with the TRINITY; whose dread and fear shall fall upon all nations (visible and invisible) *because of the mighty acting power of the Holy Ghost, which shall rest upon them.*

36. For CHRIST before his own *distinct* and *personal* appearance, will *first* appear, and *represent himself* in some CHOSEN VESSEL, or vessels anointed to be *leaders* unto the rest, and to bring them into the promised land—the new creation state.

37. Thus Moses, Joshua, and Aaron, may be considered as types of *some*, upon whom the same spirit may come, yet to rest in a *greater* proportion; whereby they shall make way for the ransomed of the Lord to return to *Mount Sion*.

38. But, none shall stand in any considerable office under God, but who are *tried* stones, *after the pattern and similitude of the* chief corner stone, *Christ*.

39. This will be a *fiery* trial, which very *few* will be able to pass, or bear up in; wherefore the *waiters* for the *visible* breaking out of this church, are strictly charged *to hold that fast which they have*, and to wait together in the unity of *pure love*, praying *in the Holy Ghost*, according to the apostolical pattern, that they may be sent forth to multiply, more universally.

40. This *trial* will be of *absolute necessity* to every one in particular, and to *all* in general, for the constituting and cementing of the *true Philadelphian Church*, by clearing away all the remaining infirmities of nature, and burning up

all that there is of *hay, stubble, or dross*, which they may have added to the work of the Lord.

41. For nothing must remain in this pure Church but what can remain in the *fire*. For as a *Refiner* will the Lord purify the sons and daughters of it, and purge them as gold and silver, that they may offer unto Him an offering in *perfect* righteousness.

42. Though the operation of the Holy Spirit in these *waiters* may, for a *long time*, contend with many infirmities and evils: yet, if it be kept *continually* warm, and watched too, it cannot at the last but work out a *perfect cure*, and bring about a *full and total redemption* from the earth.

43. There may be some, at present living, who may come to be thus *fully and totally redeemed*; having *another body* put on them, that is, one after the priestly order.

44. This priestly anointed *body*, will render them *impregnable*, and qualify them for that high degree of spiritual government, which they are called to.

45. Wherefore it is required on *our part*, to suffer the *spirit of burning* to do upon us the *refining work*, fanning us with his fiery breath, and searching every part *within us*, until all be *pure and clear*, and we thereby arrive to this *fixed body*, from whence the *wonders* are to flow out.

46. This *body* will be the sealing character of the *Philadelphia* Church.

47. Upon this *body* will be the fixation of the URIM and THUMMIM, that are to be appropriated to the priests of

the Melchisedeckian order; whose descent is not to be counted in the genealogy of that creation which is under the *fall*; but in another genealogy which is from the *restoration*.

48. Hence these priests will have a deep inward search, and a divine sight into the *secret things* of the Deity; will be able to prophecy in a clear ground, not darkly and enigmatically, for they *will know* what is couched in the *first originality of all beings, and in the eternal archetype of nature*; and so will be capacitated to bring them forth, according to the divine council and ordination.

49. The Lord, whose hand is lifted up, sweareth in truth and righteousness, that from Abraham's *line, according to the Spirit*, there shall arise a *Holy Priesthood*.

50. Abraham and Sarah were a type of that which should be produced and manifested in the last age of the world.

51. The mighty spirit of CYRUS is appointed to lay the foundation of the *third* temple, and to support it in its building.

52. These are such characteristics or marks whereby this pure Virgin Church, *so founded, shall be certainly known* and distinguished from all others, and whereby the unction and *true sound of the Holy Ghost shall be discerned from that which is False, Low, and Counterfeit*.

53. There must be a *manifestation of the Spirit*, wherewith to edify and raise up this Church suitable to the Resurrection of Christ.

54. This manifestation must be in the *absoluteness of power*, as well as in the beauty of holiness; so bringing down *Heaven upon earth*, and representing *HERE*, the New Jerusalem State.

55. In order to which, spirits that are thus purely begotten and born of God, *can ascend to the new Jerusalem above*, where their *HEAD*, in great majesty, doth reign, and receive there such a mission, whereby they shall be empowered to bring down to this world its transcendent glory.

56. None but those that are risen with Christ in the regeneration, can thus ascend; and none, but those that have so ascended, and received of his glory, can descend again to communicate the same, being thereby *his representatives* upon the *new earth*, as subordinate priests and princes under him.

57. Now, *HE* that is ascended and glorified, has made himself, as it were, *our debtor*; consequently, he will not be wanting in qualifying and furnishing out certain high and principal instruments, who shall be most humble, and as little regarded as David was, whom he will dignify with great honour and priestly sovereignty, for the drawing to them the scattered flocks, and gathering them into one fold, out of all nations, and languages, and kindreds.

58. Therefore, there should be a holy emulation and ambition stirred up among all the lovers of Jesus, that they may be of the first fruits unto him that is risen from the dead, and so be made principle agents for him and with him; that they may, if possible, be of the number of the first born of the *New Jerusalem Mother*.

59. All the lovers of Jesus, and true waiters of his kingdom in spirit, under whatsoever professions or forms they are dispersed, ought to be numbered among the Philadelphian spirits, to whom this message appertains.

60. The *Society* is not the Church, but preparatory to the Church of Philadelphia; it consists of those who have associated to wait in the unity of the spirit for its *glorious appearance and manifestation*. Wherefore there is such a strict charge given to them throughout this message, to be *watchful* and *quicken up* their pace.



An Alarm to the Holy Warriors,

WITH SOME SPECIAL OBSERVATIONS AND OPENINGS
RELATIVE TO THE AUTHOR'S AFFLICTION
WHILE IN THE ELEMENTARY BODY.



The first part of this illness seemed to play upon my vital part, as if a sentence were passed for departure out of the body, to which I was resigned, and made free to yield up thereunto. And as I was debating and preparing for it, after some natural rest, as soon as awaked out of it, there appeared a white horse, with a bright clarified body riding upon it, calling me to mount up and sit behind him; and I found myself immediately raised up accordingly, putting my arms about him, who having a bow in his hand, bid me lay my hand upon it, to draw with his hand; from

whence did fly a bright arrow down to the earth, where there lay many black shades or figures, which represented the shadows of death, which this arrow did make to fly away; the horse and the rider treading down all dark powers under him. Then was it said, *Victory, victory to them wh^o can sit the horse of power, and draw the bow of faith, which will make all the dark ghosts of death to fly away!* Then immediately upon this vision shutting up, I found myself greatly relieved, and my faintings in spirit did pass away.

But then, three days after this, another onset I had, of a very dolorous pain in my head, teeth, and face, which put all out of course and order in the body. This gave me much exercise and proving, in reference to what I had so lately seen of a deliverance; recollecting and making reflection, that after so many excitements to bear up in the faith, whereby an overcoming of the malignancy of the stars and elements might be, I should be exposed yet to lie under the dominion and power of them; which caused a great war, and mutiny in the bodily part, being attended with a feverish distemper, that might very easily have released the imprisoned soul out of the decayed body. And truly many expostulations did arise in me hereupon; so that I said with Elijah, *Lord what am I better than my progenitors that were elders in the faith, who did prophecy of the glorious Kingdom of Christ to come; but yet died in the faith of it, not seeing or possessing it themselves.* So making it parallel with my own state, (God having taken me up as an organ, through which many weighty and wonderful manifestations of the secret things of God have past, that reserved may be for their fulfilling part beyond what is the limit of my outward life,) I endeavoured to pacify and reconcile myself to whatever I felt in the sensitive part, under the dominion of

the jarring elements, which gave me great longing therefrom to be unclothed, and set free from this body, that was such a depression of my superior life and spirit, and which prevented me of the free use of my supersensual faculties.

Then I said, "Lord, of what service can I be, or what good can my life do me, while such a dry unprofitable tree I am, as one worn out in the body, by reason of my so great age?" And as I was complaining and spreading this in prayer to my Lord, I received this reply; "O where is thy faith? why still so slow to believe what is to be beyond all sensible feeling of old age, with its infirmities? Is there not another age that I have set before thee, which you are to keep your aim and eye upon, from the time and date in which you were born into my spirit? You are now to mind how short you are from coming up to that good old age, and eldership, in the spiritual humanity and full grown body of my strength and power, which is to have its increase; though you may have some humblings by the other, in its decay and decrease; which yet must not weaken the force and power of the springing and growing lily of *faith*, though it stand in the midst of a thorny ground; an overtopping of all which from the deepest fund of me thy God shall still make it spring and live."

Now for a further confirmation, there was a representation set before me of a bright crystalline mill, that stood as it were upon a mountain, in a very clear and serene air, where it had sails of a silver brightness, and a door was opened therein, with an invitation to me and some others to ascend, whose spirits were made free to draw off from the common walks of the inhabitants of the world: and entering thereinto, we did find precious golden grains, said to be from the Paradisaical ground, which were here to be ground down, so

to make heavenly manna bread; which was to be provision for those that were separated from the earthly stores to live upon the increase of this meal that should never fail. For so long as the holy wind from the eternal element should still stir these sails about, then a fresh grinding should be, and so the renewed fruits of *faith* should be for the sustaining and strengthening of the Birth of Christ, till it should arrive to its full maturity. And the word was added, *suffer the grains of faith to be under the grinding mill, that they may make up such a pure mould; for thereinto the leaven of the Deity shall pass and so make up most celestial and savoury meat; which shall be angelical food for all such as shall hereto yield themselves up, even those just and perfect ones that live upon faith.* Therefore the concluding word was, *you must not think much to have your faith ground down, tried and proved.*

Now follows a call and summons from the Lord God of Hosts to the Lamb's Holy Warriors, to fight his battles in the power and might of that spirit, which shall go on conquering, and to conquer.

After this I had a summons, as hearing there was a council of war to be called in the heavens, in order to the raising of a spiritual army, that were to fight the Lamb's battles, under Christ their great General. For his kingdom that has been so long expected upon the earth to come, could no otherwise be brought down in dominion and sovereignty over this lower principle, where the Beast and Dragon have had so long their reign, but by the force of spiritual warriors. For hitherto many ages and times have run out, and nothing is effected of the recovery of the Lamb's right, of his kingdom in his saints. But now this word came to me, as I was lamenting the dismal state that all the faithful did lie under;

“that there was a decree sealed for the raising up such a mighty and invisible army, as shall fight valiantly, till they have overcome and regained that possession which does of right belong to Him who is the King over all regions, or worlds, whether in the heights above or here below.” This was said to me to be a new method, which had not yet been taken; which was the cause that it has been so long protracted hitherto. Much has been spoken, and many calls have been to the exercise of these spiritual weapons; and many have put on the armour, but put it off again before they had gained the victory; being apt to faint or grow weary, meeting with so hard and so strong a contest from that potent Prince of the air, with all his numerous legions. But it was said to me, *be of good comfort, for his day is expiring: for behold there is a Priestly Host that is out of God’s tabernacle to come forth, who shall be clothed with the fiery breath of the Holy Ghost.*

No rumour or noise, as in the outward hostile way, shall be heard here, for all these spiritual weapons invisibly shall exercised be, so as to do execution upon the violators and oppressors of the Lord’s hermitage; which do set themselves in battle array, for the maintaining their own kingdom in vanity and pomp, and earthly glory; all which will be scattered by these powers, so strongly bending against them, that they themselves shall be amazed, and confess there is no dealing with, or standing out against these mighty hosts of the Lord; with whom is the flaming sword, proceeding out of their mouths, and the motto that they bear upon their breasts is, THE ETERNAL WORD that gains the victory by his own blood. Thus the lifted up standard, shall be mounted up so high, as to cast a dread upon all the armies of the *Aliens*, that will run, and therefrom fly. Then I heard this word, *O blessed and highly honoured shall all*

those be, that shall offer and list themselves under the great General, in this Royal and Holy Army.

Upon this, some queries I put forth to that dawning called the light, that environed my understanding in such a mysterious and marvellous way; asking *how*, *when*, and upon *whom* this lot should fall, to be called forth to fight for the Lord's Diadem Crown, here upon the earth to be shewn.

The manner *how* is thus prescribed:—First they are to be brought up and qualified in *wisdom's* school, trained up in the divine skilfulness, in the use of principal instruments, and engines of the spiritual war: for which cause enough there is. For all her children must first commence war against what within themselves so repugnant and opposing is, to the full possession of the love and peaceable kingdom of the Prince and Lord of Life, wherein they must expect to meet with strong encounters; but as they obey and follow the rules of their Captain Leader, the conquest will be obtained. Further these Holy warriors are to be qualified with love and unity, as not to push against, or wound each other, all agreeing on this one point, to fight for their Lord and Master's right. Such as are found in this spirit, shall not want an endowment with power, whereby they shall prevail, as they have overcome all within them, so also outwardly and visibly fulfilling that prophecy, that by the *iron rod* the nations should be subdued under them.

Now as to the time *when*, it is not to be put as a day afar off, but the time is present, and is already begun in some, that are known and registered in the heavens, and shall from a little number to a full body increase.

Then as to that part *upon whom the lot shall fall*, they are to be considered, as yet, dispersed and scattered, and cannot come forth and appear, until they are awakened by the mighty trump that from the Lord of Hosts shall sound in their inward ear; whereby alarmed they will be to put on their spiritual armour. And they shall know their place of rendezvous, where they shall meet altogether in spirit: so pitching their tents upon that rock of strength, so impreguably as that the nations' hearts shall melt before them, and as *Senacherib's* army, be made to fly. So dreadful will the going forth be of this *Angelical army*. So that not by outward might or strength, but by the Spirit of the Lord shall all be made to fall under. And through the continual presence of the eternal ark, deliverance shall be wrought out.

A further query may be, *How long this War may be expected to continue?* The determinated end hereof is foreknown to God alone: but ascertained it is, that there is a time prefixed when *David's Wars* shall cease, and *Solomon's* reign shall begin and increase; that throughout the whole earth there may be rest and peace. The reins of whose Government shall throughout all generations abide.

Now some *motives* were given to me, for the encouragement of this holy soldiery. The first was, that they should enter into a present pay; which should come out of Wisdom's store and bank, who would for them command a peculiar dowry, as they are called forth for this divine militia service; being taken off from all other employ, supplies of another kind should be conferred upon them, so great, so weighty, so wonderful, as none can know but those that receive them. For then the mystery of *Faith* will begin to work its wonders and marvellous deeds, when it has had

its pass under the grinding mill that has been made mention of. Then the divine magia will open, and work to those high degrees that shall usher in the immense glory of Christ's kingdom.

Another *motive* was, that every particular warrior here, who faithfully shall abide, and hold out in this holy battle, should conquer and obtain a crown and a kingdom, each one for themselves; and that not only future, but present upon the earth; as substituted under their great King and General.

But an objection here may arise: "Whether all that have engaged as battlers, for the recovery of their Lord's and their own kingdom, shall escape the mortal death—For if not, how can they come to reign as kings upon the earth?"

It is thus answered, that many of those that are engaged in this spiritual warfare may die the natural death, and yet before this may have made a fair progress, and enjoyed much of the kingdom, and bid high for the full crown, but dying in the faith thereof, shall not lose their reward, for they shall enter into the joy of their Lord, and be kept in his hand, in order to their return again with him in his personal glory, to begin the reign anew with him upon the earth.

It was further declared, that in this holy warfare there would be some eminently endowed with the spirit of prophecy, whereby they should know the event of all their engagements, and what success they might expect, as in the battles against *Sisera*; wherein *Barak* and the Princes of the Tribes that went with him to war, were strengthened, directed, and encouraged by the spirit of *Deborah*, after they had offered themselves willingly to the help of the Lord

against the mighty : which figures out that mighty potentate, the man of reason ; and which, by that holy weapon, the hammer of Faith, must be nailed down to that outward and earthly principle, to which it belongs.

Then the triumphant song of this victorious overcoming shall, by the prophetic spirit, be sung. These conquerors shall still go on to maintain their ground ; and as new invasions shall be made upon them, and the floods of the Dragon be still cast out, then will that GLORIOUS VIRGIN, mentioned in Rev. xii. begin to appear, as the sun shining in its strength ; that has been long travailing for the bringing forth of this mighty Monarch, which is the product of all the exercises of the spiritual weapons, and all the wrestlings of the holy warriors in Faith and Prayer hitherto ; that they might see this King of nations brought forth, to whom the sceptre and rod of dominion shall be given.

In order to this, all the super-celestial planets shall in their course circle about, till the land of *Paradise* shall be found out, which so many ages under an hiding and obscurity has been ; which prepared is for these holy warriors, who by their mighty Lord and General shall find entrance here ; which none can do but those that have passed through all the degrees of *Faith's* mighty race. For though attempts may be made by unprepared and undisciplined soldiers, to enter into the gates hereof, yet by those angels that do stand as keepers of them, they shall locked up be, by that key that opens only to the believing, in whom the love doth work so high as to cast out all fear.

I shall now conclude with this prophetic saying, Behold your King cometh, the King of Glory, with his heavenly armies, that shall join their forces and powers with the holy

warriors here upon earth, to take vengeance on all those that have usurped the dominion and kingdom from him, whose right it is (in his saints) to reign. And though none of these armies shall to the visible eye appear, yet in the mount of the Lord they shall be seen, from whence the face of covering shall be drawn away. Then, as *Elisha's* servant, they shall see this holy place all filled and covered with the chariot powers, going forth in the ghostly might, that shall smite on this hand and on that hand; so that the enemies shall all be blinded, and nothing more of their way see, to besiege this holy city and camp of the living God; to whom a new song of triumphant victory shall be given, that the field is won, and the kingdom of our God is come. And now the everlasting gates are opened, where a free pass for the holy overcomers shall be, where they shall sit down and rest in the possession of the vast glories, and riches and treasures, as the beginning of the new *Jerusalem* state; all of which is to encourage to go on to fight the Lord's battles.

To which end, this trumpet from the heavenly world was sounded, to gather them together out of all nations, languages, and people, though never so much dispersed, in the unity of the spirit: where they all stand upon unmovable ground, in their due ranks and orders, carried on all in a spiritual and mystical way: not fearing to jeopard all that is temporal, carnal, and earthly, for the love they bear their Lord, and the desire they have to see him exalted in his kingdom, reign and dominion upon earth; that they with him, and he with them, may possess both the upper and the nether regions, in those joys and pleasures that shall know no end. Even so let it come to pass by him, who is the Yea and *Amen*.

NOVEMBER 9, 1699.

This morning, according to the foregoing word of prophecy, there was presented to my view a certain number of figures, riding upon white mules, with golden censors, sending forth a smoky perfume; which rose up to a fiery flame; which drew down many bright flaming figures, as descending out of the heavens. When upon enquiry, it was shewn me, that these should be the prevailing army, that by their strong cries and supplications should effect, and bring forth deliverance to the groaning and oppressed in *Sion*; therefore this summons was sent forth to the holy warriors, to engage herein without delay, and to come together to hold up their hands unweariedly, staying them upon the two golden studs of faith and love, and thus the conquest should be obtained; not by outward strength, but by power, spirit, and might; by which spirit, as *Joshua* did command the sun not to go down till the enemies were all made to fly before him, so should the everlasting sun give its light in a seven-fold degree, till an overcoming should be; *FIRST in each one in themselves*; and then they shall herewith expel and overthrow what opposite is to the reign and kingdom of our *Immanuel*. This was shewn me should be the present and first pitched battle, after which there might be some rest; but still keeping their ground, expecting new onsets might be. But as they in holy bravery shall continue to hold out, wonderful things shall be effected by this holy army, that yet concealed is.

NOVEMBER 29, 1699.

Having finished the course of our more sequestered days of waiting, to the number of seven times seven, and three

times three; at the end thereof I enquired of my Lord, what further of his mind was to be known to us? whose spirit replied in me, "Think not that here you are to stop or stand, for the measuring line is still stretched out upon you, to lead you deeper, wherein your true rest you shall find, by the descent of your New Jerusalem Mother, which will open her bright glance distinctly, in each individual spirit; whereby a peaceable habitation shall be known, so that the noise of the warriors shall not here molest." For I heard this acclamation of joy sound, saying, "The circle of peace upon these holy waiters shall descend, and upon them surround, that they may attend with all serenity and calmness, till the tabernacle of God shall come down, and therefrom mightily empower to act and work, in order to the maintaining of the dominion and reign in the appearance of the Lamb that was slain, he that was dead and is alive again."

The word opening thus further in me: "I shall put no other burden upon you, but that you hold fast the word of my counsel, which is to abide, and not start aside, till you be endued with all those ghostly powers, as the present occasion doth require. Then shall you know you are in that boundless circle, into which neither the Dragon, nor any of his adherents shall be able to break, to annoy, or to hurt." Then was added this word; "Blessed are those that are found watching and waiting, till the Lord shall appear in the full power of his Godhead, to magnify his own kingdom, and maintain the right thereof above all kingdoms of the world." Even so, come Lord Jesus, and make good all of these thy faithful sayings, to the joy and praise both of the Jerusalem above, and of that beneath. For which waiting in all obedience, we acquiesce in thy will herein.

DECEMBER 10, 1699.

As upon the mount-watch I was taken up in my spirit, a soft whispering voice I did hear, as from the higher sphere; to the Lamb's battlers it was directed, that had fought the good fight of faith, whether near or remote; "To you is the salutation of love, with approbation and kind acceptance, in that you have so valiantly held out. Now nothing more is required, but that you rest in the bosom-joy of your true native Mother, there drawing out the all-nourishing spirit of life; so shall you become as Nazarites white, to receive and entertain your glorified King and Bridegroom, with his holy virgin train, that have been touched with those fiery sparks of your love, that have prevailed for their descent; so to concur and operate with you in the united powers of their spirits, for help and aid, as seeing great need you have for such extraordinary strength and assistance."

For it is well seen in the upper world, that it is now as it was in the days of Esther and Mordecai, which do represent the royal seed and free born of the new Jerusalem Mother, that are scattered here and there as captives in the Babylonish land; against which many plots and conspiracies have been hatched to cut and break them off, that they might be no more a peculiar holy people upon the earth. This being figured out to me, that upon the breaking forth of this more sublime dispensation of the spirit, (as relating to the children of Wisdom, who had been taking in the deep sense thereof,) a consultation was to be held in the Mordecai and Esther spirit, what was to be done to still the enemy and the avenger, that so enraged and bitter is against the children that are taken up into the bright and glorious

appearance of Christ's kingdom. And it was given out by way of advice, that there was a fair way open for such as in Wisdom's Temple did wait, because of that affinity and favour through espousal to the great and mighty King which over all worlds and spirits doth rule; that after their time of sequestration and dedication, and fasting from all mortal things, they might adventure to make their address from the Jerusalem court below to the Jerusalem court above; presenting their petitions, and showing the danger that this young planted spring of a spiritual Lebanon was in, by subtle foxes, to be rooted out.

This in the Esther spirit was presented, and was as graciously accepted by the most high and lofty One, with this gracious answer and assurance, that all fury and despite of this kind should be overturned and quelled, so that all, whatever the dark prince of this world hath decreed, should be controled and made void, though permitted for a little season the dark mystery of Babylon might be, to work till the light and divine mystery shall rise in its might and victory.

In order to which, this word of promise was given, that Mount Sion orb should open, and a heavenly host thereout should come; and in special was noted the number of four and twenty elders, that from the Lamb's throne should come down, to influence and empower the holy waiters, that in the stillness and passiveness of the spirit of faith are found, and all deliverance and redemption, both inwardly and outwardly should be wrought out, without noise or sound. It was further said to me, "Now wait, and expect all this shall be performed to you in certainty. But you are not to reckon your attendance to be bound up to time's calendar here, for you are entered into the new Jerusalem sphere, where

boundless glories and powers shall meet you, as you persevere.

JANUARY 6, 1700.

About three o'clock in the morning, I was awaked with a sound as of many voices, harmonizing together as in one voice; saying, "Arise, up to your watch tower; for their is a great day that is drawing near, for expectation of what is ensuing upon, and after the opening of the 1700th year, which belongs to, and is to be understood by those only that have passed the first and second watch, and entering upon the third; as the break of a new springing morning, that shall rise brighter and lighter, till the whole earth shall be filled; for many stars out of this orb shall rise in order hereunto, and go forth and appear to lead the way into Wisdom's all-plenteous and blissful land." As I was considering these voices from whence they did sound, I had a sudden glance of light broke forth, and saw numerous figures appearing in shining garments of a silver brightness, with golden shields on their breasts, and golden vials of oil in their hands. And in a silent enquiry of my mind what these were, it was answered, They are holy watchers sent down from the heavens, to pour out the consecrated oil into those vessels that were sanctuary proof, that so they might be enabled to hold out the *third watch*, with those of the higher order; who did further note to me, "That some persons and families that were found under this vow of consecration, and watchful sequestration, their high faith should unite with all, and secretly assist and support their hands to hold out the probation hour." For it was said to me, "That must of necessity be, before the mighty deeds and works, that are to usher in the great dominion of Christ's kingdom, can be brought forth."

Then I was further informed, that the two first watches that I and my fellow watchers had passed through, were preparative for the third, by centres of light, and revelation, and prophecy breaking open. And this third ward and watch belonged to the Father's appearance; for a special empowering, and opening himself, within the centre of the soul, as a deep gulf and perpetual flowing fountain, of all variety of gifts and powers. For which the mediatorial power in Christ the Lord, in answer to the cries and petitions that have been put up, does interpose with the Father; He knowing that there would be but little advance of his kingdom, so long as a mean and contemptible figure was the clothing of his saints upon earth, in impotency, poverty, and subjection to the spirit of this world, which is indeed the shame of their nakedness.

Now these following rules were prescribed, to such persons as had obeyed the summons, to be the Lord's warriors, and had engaged themselves in the fight of faith, till they should overcome all those contrary powers and forces that should put a stop to the reign and dominion of Christ's kingdom. These are those that are now called to the third watch, as seeing the morning break from the cloudy and dark night.

Now the first rule is to put on a resolution, not to go off from the watch, till some extraordinary appearance of the working and acting powers shall open from the centre of the Deity, as it lies in the essence of the soul; whereout eternal nature must be raised and recovered again, to bring forth a new created form, after the similitude of the triune God himself. According to its virgin nativity in Christ the first-born, both of the first and second creation.

Now that this may not be prevented in its rising all-powerful body; this counsel and direction was given (as the second rule.) That there must be a sinking and dying away out of the creaturely life and being, which consisteth of all the degenerated properties, that have estranged and banished us from that living principle of light and free liberty, in which man was first created. And which no way is to be recovered again, but as the deepest deep of the uncreated word shall come to spring as a seed of life renewedly sown, in nature's ground. This is the eternal word and seed of faith, that must exclude and bind down all that would put forth from the rational and sensitive nature: which first husband must expire, before there can be a true matrimonial tie with the Lord, that is risen out of that body, wherein he was subjected to all the evil occurrences, that the fall of man brought forth; which he passed through, as bearing the weight and burden of our sins; that by his conquest we might be set free.

Upon this internal speech of the spirit conferring, it was further expressed: "Who would not be willing to enter upon this third watch-gate; there to wait in a silent deep, till this resurrection marriage may be consummated?" For by this nuptial union with Christ the Lord, nothing less may be expected, but the fulness of the Godhead to bring forth its own increase, incorporating with the pure virgin humanity, which is Christ in us; whence all fruitful gifts and powers of the Holy Ghost must unavoidably be brought forth, which will shew another day of Pentecost, more durable, lasting, great, and wonderful. And as the Apostles had power to transfer the Holy Ghost, by laying on of hands, so it will be renewed from those that are of this first resurrection union of life with Christ; who shall produce births of the Holy

Ghost, by way of spiritual impregnation, in those who are in a good degree made meet and qualified herefor, through purification by faith.

And thus shall the offspring of Christ, in conjunction with the true Bride, spread on the earth, and multiply into a spiritual generation, that shall stand up in this latter day, as distinguished from all others, that have only been formal professors. By the resurrection mark they shall be known; wherein they bear that new and hidden name that gives them right to possess, and to inherit the true virgin-wisdom's dowry; which is all mighty and defensive power from the Father and the Son, managed by the Holy Ghost, that is the agent instructed to move in that part which is immortal, and that too which is mortal; that all may be leavened from out of the springing root of the Deity, which will give the wonderful decision and character, who they are that have their dwelling in the heart of Christ, out of which flows an incessant river of oil, that empties itself into such hearts as lie near to his.

From out of this running stream that opens from the God-head deep, there arise seven lamps, which are the seven spirits, proceeding from the throne of the Majesty, which are appointed to attend, and be a guard upon the holy watchers, that upon faith's tower steadily do stand. These seven spirits are to be as flying eyes, sent forth into all parts of the creation, for to spy and discover what is stirring, moving, and doing; and so accordingly to shut and bind up what may be of evil consequence and hindrance to the promulgation of the weighty matters relating to Christ's appearance in his kingdom. And on the other hand, they open and set loose and at liberty, that which may answer to the heavenly orb and kingdom, that the same that bear record in heaven,

may also bear record on earth. The fulness of time for which, by these seven spirits, is foreseen to be at hand, and therefore calls up to such a faith, as may turn the now moving wheel, in order to bring about that great change, so long expected and hoped for; in reference to a new modification, of what lies now in rubbish and confusion; which deplorable state has been presented, and carried up by the petitioners, for the redress of it; which hath prevailed and moved the heart of God, through the mediation of the great High Priest, to raise up some principal worthies, that shall be as mighty saviours and deliverers; furnished and replenished with the sevenfold powers of the Holy Ghost. For the infinite divine Wisdom sees it is expedient that they should be thus invincibly empowered, and clear sighted, to make infallible judgment of the present state of matters and things, now in this difficult and critical age, in which such various pretensions on the account of religious professions are found.

All which has opened a way for God to set his own mark and seal: as first by giving forth the spirit of prophecy and revelation; and thereupon to follow the fulfilling and consummation of whatever has referred to the establishing of the New Jerusalem state, as that bride that has put on such rich adornments of divine gifts and powers, as may well suit and agree with the mighty kingly Heir of all kingdoms and worlds—Who being thus made ready, the Bridegroom in his glory cannot fail suddenly to appear.

For the which end, a fresh summons has been to call up the true discipleship to watch and wait in Jerusalem, the holy city of peace, till they receive anew the promise of the Father, as the second shower of the holy power, that may bring up the second crop and full harvest of the spirit.

Now the voice of enquiry may be to these watchmen, that have already sat upon the third or break-of-day watch—What hope and expectation is there for the fulfilling of these prophecies? The reply is—Behold there is seen in the heavens, troops and Myriads of angels with trumpets in their hands, that are sounding, that there is a joyful jubilee at hand; giving this word of consolation—Fear not; faint not; but hold out patiently; for the redeeming power is strongly moving and breaking forth; and the crown of dominion is descending, guarded by the heavenly host of angels, to be put upon the first overcomers.

All this is sufficient motive and excitement to such, either single persons or families, whether in this nation, or more remote, who have put on the shield of faith, and are enclosed with us in the flaming circle of love. To whom the watch-word is from the Lord Jesus—No other command do I put upon you, but that you hold fast in the bond of love and unity; until I come to clothe you with power, strength, and glory; (adding further the word of counsel,) Draw and wind up your faith to the mount, where I will not fail to meet you who are one in my spirit. For now is the season and time for a more bare and naked manifestation of myself, which by immediate speech you shall from your Lord know what has hitherto been kept secret; as finding so few that could gather up their faith and expectation herefore: but it will be given to the close setters and waiters for it. Because the Lord has taken notice what wrong judgments have passed from those that have professed to promote light and knowledge, relating to the mysteries of his kingdom. Therefore he will call some aside as he did Moses, to hear his own voice expressly out of the Burning Bush; as that was visible and outward; so now it will be invisible and inward, in the flaming heart of Christ's humanity, that stands guarded and

separated from all whatever is of the imaginary and outward part, which the soul must turn aside from; that nothing of a mixed spirit may here enter in.

Now further it was intimated to me, that when any great deliverance was to be wrought for the Sion Flock, there would be a calling up such as should stand in the meek and gentle, and yet zealous spirit of Moses, to receive counsel and command; to be as God's agents, to perform all that shall be revealed to them, from the mouth of the true infallible prophet, CHRIST THE LORD, in them; this being the needful season herefor, to be commissioned for such principal work and office. Therefore is required this watch and ward, to receive not only ordination and commands, but also the Divine magical rod, to confirm the truth given forth. For what has past away in former ages, by way of revelation, and miraculous deeds following thereupon, will not serve the peculiar exigencies of this present age of time, and what is approaching. Wherefore it is required by the Lord himself, that there should be an expectation of something greater yet, that has been hid in the manifold wisdom of God, to be brought forth, as this latter day does require; wherein the Omnipotency of his reign and kingdom in his saints, as they stand united to their head Christ, shall be consummated.

Now to whom shall this kingdom first appear and come, but to the holy separated priesthood, that are continually waiting in the inward court and sanctuary, who are offering up the grievances and calamitous state of the oppressed flocks of Christ; whose cries these holy ones do present, in the unwavering and high wound-up faith, that admits of no doubting, but that the Lord will suddenly in these appear, as if he were personally made manifest, for redeeming and

releasing the groaning captives, that have been under the tyranny of the luciferian and the bestial kingdom.

O blessed and happy are those, who are thus called and chosen to stand in a prepared readiness, to entertain and receive the first openings of what has been so long concealed from the world, but what will happen to this present and the ensuing age of time.

A further notation was given, that there was a call to all universally to expect and believe for the Lord's appearance in that kingdom, which shall prevail and overpower all the kingdoms of this world. Which should first be exhibited in such holy watchers, as should hold out and maintain their ground at the watch-gate. There were three orders or degrees of persons, which had there invitation hereunto: in allusion to three sorts of guests in the parable, that were bidden to the marriage feast.

The first of these made their excuses that they had no leisure nor time from the worldly business and occasions; their minds being engaged to pursue and hunt after pleasures and preferments; not looking beyond what the animal and sensitive life pleases and satisfies itself in; cutting themselves off hereby, from what might bring them into the possession of all durable and everlasting treasures; making good that word, *many are called, but few chosen*.

The second sort are *half believers*: these have some conviction that there is a blessed and wonderful time approaching; according to the prophecies recorded of the dominion coming to the oppressed daughter of Sion. These being quickened up by the alarms of prophetic spirits sent forth, as this day grows clearer and brighter, moving them

hereunto, they most readily offer themselves to come up to this watch tower; as hoping some sudden breakings forth of the miraculous powers from the heavens may come down; but waiting awhile, and meeting with some suspicion and frustration as to their present expectation, they begin to faint and grow weary in their minds, saying in themselves, "Why should we wait for the Lord any longer; for we may spend out our days, and nothing of Sion's full redemption see; as many ages have run out their time hitherto, and so may we. Therefore we may take a lawful liberty to draw off from such a strict attendance, and take up and be satisfied with what we have hitherto attained and reached unto, relating to the kingdom that is yet in reversion." And in this demur and doubting they draw off from this watch gate.

But here comes on in the third place, such as do take up a resolution in an heroical spirit of faith, resolving to live and die at the foot of this gate in a watchful posture, and as keeping up in the faith, and ardent vehement love, and importunity of prayer; the time not seeming long and tedious, (as the true believers make not haste) being confident that the Lord will not fail their expectations. Which for a stay to these waiters, was presented in a visional way, wherein a voice was heard, as a rushing sound of many waters; saying—*No longer delay, for the watch hour is now passed away. Therefore open wide the gate, and give free passage to enter the blessed land, where the everlasting rock does stand, consisting all of sparkling stones.*

Out of this rock which opened to view, were seen going forth seven fiery streams, which did represent the seven spirits, mentioned in Rev. i.; which complete the full number of the ghostly powers, which those faithful holders out were to be baptized withal; and so to go forth back

again out of this gate as fire-stones, to shew themselves to their fellow brethen, that they have obtained the prize they waited so perseveringly for; for excitement and provocation to them, to obey this watchful call. And it was further made known, that to these that had made their way through this gate, it should no more be shut upon them; but they should go in and out, and renew their strength and power from this flowing rock, that they might hereby act the mighty wonders of the Deity; whereby a great change and turn throughout all nations should be effected: that so the mighty Lord and Saviour might come to set his foot here upon the earth, representing himself in such worthy overcomers and holders out in the faith, as shall be raised up in this latter age.

O stupendous and immense love, that hath revealed these great mysteries, and motives, to strengthen the hands of the fearful and feeble, that they may be strong, to preserve and hold out the proving hour. Then no failing will be of the seven rewards, promised to the seven overcomings. Therefore this word sounds aloud, *So watch as that you may not lose your crown, but among the conquering worthies in the celestial world be found; to take your place and seat with Christ upon his throne; which is the reward from the Yea and Amen.*

The Proclamation of the Jubilee.

YE glorious, wondrous *few* arise,
 God's Herald's true; throw off your mortal guise;
 Now lift your sweet, loud speaking trumpets high;
 Now let your jocund levets fill the sky;

Tell, tell the drowsy world their God is nigh.

Now let eternal song unbounded flow

With torrent deep, serene, majestic, slow,
Disdaining *art's* control.

Now, now let your inspired seraphic strains
In mighty numbers roll.

Proclaim, proclaim the gracious Jubilee,
And set the sin-bound captives free.

Proclaim, proclaim aloud the mighty Jubilee,
That sets each world of captives free.

And ye, fair virgin daughters of the morn;
Sion's first blossoms; from New Salem born;
High Paradisaical nymphs, appear,
The *Virgin Queen's* attendant graces dear,

Haste, haste away,
And join your powers unanimous to proclaim,
The wondrous Year;

The great, the good, the *now* revolving day;
Full period circle bright, of endless fame,

Arise and shine
Illustrious troops of heroines divine;
Celestial *Amazons*, untaught to yield,
With heaven's aspiring ardour's sprightly vigour filled,
In this the Virgin's day, most forward, bent
Zealous their very heroes to prevent,
In terrible, majestic gay parade,
Hell's fierce embattled *legions* first t' invade;

With orient beams of light,
Scattering the misty gloom of night,
And chasing every black infernal shade.

Illustrious *heroines*;
ARISE, ARISE AND SHINE.

A Divine Communication,

Delivered through, and Published by the Rev. R. Roach, who was thirty Years under the Spirit's operation, in union with Jane Lead, entitled,

THE GENERAL ACT OF GRACE AND INDEMNITY,
GRANTED BY THE KING OF KINGS UPON HIS
ACCESSION TO HIS THRONE AND
KINGDOM ON EARTH.

Whereas the generality of mankind, my subjects, by right of creation, and purchase by redemption, are found in a state of alienation and rebellion, in the service, and under the conduct of the God of this World so called, against me their rightful Lord and Sovereign; and whereas many who are to be the subjects of my now rising kingdom, are yet asleep in the morning of my *glorious advent*; and even those who profess my name and worship, under their various forms, are for the most part prejudiced against my true worship, and my return as at this day in the primitive powers and operations of my Holy Spirit; and whereas as I have sent messengers and preparers of my way in divers countries, witnessing to the previous powers of my kingdom, and warning mankind of my near approach, who have been counted idle dreamers, and actuated only by a spirit of delusion; and that particularly in this great city, (London) which is called Sodom and Egypt, and likewise in the better part, the Jerusalem of Christendom, wherein also I have been crucified in spirit.

I am now come forth, in a dispensation of the highest grace and love, in which my Father, reconciled to mankind by my mediation, concurs with mighty power to prepare and

give me the kingdoms of the earth according to his promise; together with the Spirit now proceeding also in dominion power, whereby the heavens are opened, and the holy angels and saints descend for the relief of mankind under the fiery trial, whence also I am prevailed with to put a stop to the severity of my Judgment work, and give free commission for the procedure of the *third ministration*, in the full extent of grace and love; and for the open proclamation of my kingdom, attended with the blessed powers thereof, ready to be dispensed and experienced in the souls of all who shall in faith receive it: which powers shall go on with a swift progress, increasing and multiplying in the church, and shall rise to such degrees, and such wonderful products as have not before been known within the regions of time.

Therefore out of the infinite goodness and grace of the Holy Trinity, we have condescended to grant and publish to this, and to all nations of the earth, this our Royal Act of Grace and Indulgence, on this our accession to our temporal kingdom.

Be it then proclaimed and ratified by the Eeternal Word of God, and I, Jesus, the Yea and Amen, testify it unto you, that to all persons, of what state, condition, and denomination soever, who shall return to their allegiance, and submit to this our now Rising Government, all past sins and transgressions of what kind or nature soever, of omission or commission, however heinous, however aggravated, how long soever continued in, shall be forgiven, shall be forgotten, shall be cancelled, and erased for ever by the Angel Keeper, out of the great audit-book, where they stand registered against the General Day of Account or Final Judgment.

And particularly all the oppositions to, and quenching of my Holy Spirit, in the dark and degenerate state of the Christian Church, and my own frequent and fresh crucifixions therein, upon submission through this great light appearing, shall be, and are hereby declared to be null and void to all eternity, as if never brought forth into act and time.

Yea, even the most hardened sinners, that have outstood or lost their day of grace, under the preceding gospel ministration, so that the spirit of it would no longer strive with them; behold, there is another more glorious day-spring from on high, that affords them farther grace and help. Those also who are under a state of actual despair, either through the designed withdrawing of my Spirit, or their own fears or doubts, urged only by the suggestions of the enemy, may *now* take heart afresh, and be hereby assured of full pardon and acceptance into the grace and favour of God.

And whereas in my providence, I have been trying and judging the adventurers and traffickers in the spirit of the world, and cut short the substance of so many, and reduced such numbers to poverty and want; this has been to let them see in what they have trusted, and bring them to a nearer dependence upon me by faith, either as blessing their lawful endeavours, or otherwise providing for them upon the cessation of their over-eager pursuit of external things, to the neglect of those that are of eternal weight. In which providential care of those that trust in me, I shall now more signally appear; forasmuch as the day and season, as of the suffering of my church in general, so particularly of its temporal poverty is declining; and my *wisdom* coming forth to bless her favourites with length of days in her right hand, and in her left, riches and honours. Wherefore all you who are distressed in this kind, take this as my appointment and

preparation, come out of the Babylonish Spirit, and believe in me, as coming now to give the earth also to my chosen for their inheritance; and I will give you a lot and portion to your surprise: and I will yet raise you to honour as you have been abject and despised. For behold I here open my Goshen of peace and plenty in the midst of my judgments upon Egypt round about.

And whereas from the opening of the abyss and the Judgment work of these latter times, many persons are seized with unaccountable sadness, weights, and sufferings in spirit, with violent temptations, and actual inroads of the powers of darkness, and the bodies of numbers afflicted with unusual disorders and violent distempers; I come to open the healing pool for the one, and the fountain of consolation for the other, and the powerful word of dispossession from both. Yea, I come again to establish peace and joy upon the earth, and give forth universal relief to all distresses.

Come, then, unto me, all that labour and are heavy laden, and I will refresh you. *Come Publicans, come Sinners, come Magdalens, to my embrace, and I will receive you, and magnify my free grace in you.* You will come as undone in yourselves, and lying at the foot of grace in naked faith, while many others, presuming in their works and way, will dispute every ray of my new springing light, and every step of my rising kingdom with me. Your accidental qualifications of freedom and openness of spirit, and general proneness to love, in an unlawful way, shall, when rectified, prove a means of admission of the doctrine and blessing of my kingdom, while the morose and narrow spirit of others, and their mutual envyings and hatred of each other, prove as bars and palisades against it. **BE NOT THEN DISCOURAGED AT THE GREATNESS OR NUMBER OF YOUR SINS;** the

ocean of my mercy can cover a multitude, as the sand of the sea shore, as easy as that of a little river. And the qualification is the same in one as another, *only submission to me and faith in my act and operation in you*, and in effect, no more than in acceptance of what is offered, for these are my gifts also. Come then, I say, and take freely, without money, and without price.

And in a *particular manner, come you my chosen people of this kingdom, whom I have singled out before others*, and put forward in my providential conduct, and the preparation of my kingdom among you; which prevents my coming to you to smite with a curse, in the severity of my Judgment work.

I have set bounds to the pestilential blasts, which have raged in your neighbouring nations, and appointed my angels to stand upon the British shore, and ward them off from my favourite and peculiar people.

What yet remains of the work of Judgment among you, is chiefly in spirit, and such external distresses on private persons or families, as subminister thereto, in order to purify and prepare them for the great blessings which are breaking forth. And this too upon expiring, which it will do, more and more, as the faith of this my day and ACT OF GRACE shall be taken in. Where not, the remnant of woe must fall.

Notwithstanding the late effects from the sphere of justice and judgment, and even through it, as prevailing over it, I have now, in the appointed time, given full commission to the angel herald to proclaim the *Everlasting Gospel* to all people, nations, tongues, and languages; revealing the unchangeable nature of God, as pure and perfect love, and manifesting his secret purpose and decree, reserved as the

peculiar glory of the latter day, and dispensation of grace in its full and utmost latitude; to wit, *of restoring at last the whole lapsed creation*; the glad tidings whereof are now sounded by the angel flying in the midst of heaven, not only to the ends of the earth, *but even into the deep*, to be heard by those of his own order there; as also, *by all souls in their various regions of confinement and suffering*. FOR I AM LOVE, AND CANNOT BEAR TO SEE ANY OF MY CREATURES MISERABLE TO ALL ETERNITY. What they suffer in course of strict justice, under which they are fallen, *is but so much as that shall require in way of punishment for their sins, and purgation and preparation for grace*. For the justice of God, as before shewn in the nature and tendency of the Mosaic Law, works still to the end of grace; yet itself makes nothing perfect, leaving that to a dispensation of better hope, the way whereof it prepares. Such souls, therefore, as have neglected the opportunity of grace in the time of life, *must go the long and tedious round in the painful and wilderness way, and pay the uttermost farthing* required in the course of strict justice and judgment, which yet does not require an infinite from a poor finite, but proportions their degree and times of suffering and purgation, according to wise and just measures, suited to this severer way and process.

I come then, and succeed my forerunner in the spirit of the law, and of strict justice, to fulfil and perfect what that has began, and prepared my way for; and have appointed that to this sound of the EVERLASTING GOSPEL, the sphere of justice itself, in which I am supreme Lord and Judge, shall now at last, though so long averse, give its assent and echo.

I come, according to my promise, and the expectation of my faithful ones, as your king, to subdue all your enemies

and rule in YOU immediately myself; your Priest and Prophet, to instruct and lead you into all truth, to offer the sacrifice, and perform the holy service IN YOU, by the triumphant act and operation of my holy spirit. Yea, I come as your Bridegroom, and will not deceive you; but even transcend the utmost of your expectations. Behold, I will now speak plainly, and according to your heart, concerning the sacred nuptial which I come now to consummate with my spouse on earth, I am, then, both the ROSE OF SHARON, and the LILY OF THE VALLEY, *the Heavenly bridegroom and bride in ONE*. I possessed, while on earth, the bride in myself, (according to the testimony of John the Baptist, to me as the bridegroom) even the eternal Virgin of God's Wisdom, in which I come now in a heavenly manner, to meet the male and females as male, and combine altogether in such unity of triumphant joy, as all the marriages on earth, would be but a faint shadow.

And hence favours will be indulged to the females of this day, both virgin and others, of a like nature with that of the Virgin Mary, but in a more internal and spiritual way; whereby *the Holy Ghost shall come* upon them, and the power of the Highest shall overshadow them; and that Holy Thing which shall be born in them, in spirit, *shall be called the Son of God*; not in his humiliation, but in his risen and triumphant state. And this through the condescension of the Virgin Wisdom of God to the males, in the exuberance of the Gospel Triumphant, here displayed, shall be the blessing, and may be the just and laudable aspiration of every pure and virginized soul. For as male and female in me are One, so it must be in every soul thus made one with me.

The doctrine of the Divine Sophia, or Wisdom, as originally the Bridal or Virgin Nature in God, is a mystery

disclosed to few, as reserved to the latter times. But such power in the Deity is inferred, from the terms of Father and Son, so is it also, from the consideration of Human Nature, as made in the Image of God, male and female. For if so, the female nature also, as the Image in part, must have its original in God, after which it was formed.

This Solomon knew from the high gift and favour of wisdom, which he preferred in his request to God, and accordingly represents her, as the mother and spouse of holy souls. But the more clear and general manifestation hereof has been withheld on account of the degradation and shame attending the act of love in fallen nature; whereas, the divine is like the act of the sun in the generation of light, and is the light, the joy, and the glory of heaven. Also on account of mankind being so unfit to participate the heavenly joy, in the communion of the divine love. But now that the church, from the preparation of my kingdom, is putting on her bridal apparel, and the Bridegroom appearing, it is necessary that this secret should be more clearly manifested. And the angel of Judgment stands ready to stop the mouths of the profane, who would reflect the impure ideas of their own, upon the Divine Love in its celebration within the regions of time.

THUS I CALL, AND THUS I COME! Who then will be the foremost to meet me? Who will be the blessed adventurers, as the heroes or heroines of MY kingdom, breaking through all the obstacles, discouragements, and temptations from the spirit of this world, early coming to enjoy my first favours! This I should expect from the pastors and teachers of my people; and many of them I have called and prepared to concur *in my present work*; but those of this order have generally the greatest temptations,

and difficulties to break through of any. Whoever, therefore, of them shall impartially consider and throw off the fetters and prejudices of education, tradition, interest and esteem of men, in the parties wherein they stand, in which I am ready to assist them; and shall endeavour to prepare their flocks to meet me as now coming; for such little shame or loss they may thereby at first suffer, they shall not only save, but advance both their credit and interest in this world, when others lose them both; and being found truly wise, and turning many to righteousness, shall obtain a larger crown, and shine out before others, as the brightness of the firmament, and as the stars for ever and ever.

Behold then, at last, I have put off the disguise of my strange appearance, and changed the rod and sword for the sceptre of grace. I have set open the gate of the New Jerusalem, and rent the inmost veil of the temple there. I have proclaimed the Marriage Feast, and sent the wedding garment out of the wardrobe of wisdom, and broken up the sealed fountain, the river that proceedeth from the throne of God; on the banks and in the midst of which grows the tree of life. *Come eat, O friends, and drink, yea drink abundantly, O beloved.*

Now, O my soul, praise thou the Lord, and sing Hallelujah! Hallelujah! Hallelujah! and again sing, Hallelujah! Hallelujah! to THE LAMB OF GOD.

Remarkable Prophecy by a Jew.

There shall arise a certain man in ENGLAND, filled with all manner of divine knowledge and wisdom, endued with

the spirit of prophesy, of a graceful aspect and elegant speech, of a composed gravity and calm address; a man, mild, innocent, temperate, chaste, and merciful above the rest of human race. People shall let their eyes fall on the ground when they meet him in the street, even before they know who is overcome by the lustre of modesty, grace, and virtue, which shines in his countenance.

Then that which lay smothering shall suddenly burst forth into a flame. The light of God shall be diffused through his soul, his heart shall be like a lamp, and his tongue shall utter marvellous things, when he opens his mouth in divulging the mysteries of God, his words shall be like the sparks of an eternal fire, kindling flames of love in the breasts of the hearers.

This holy person, shall argue with reason so forcible and cogent, so clear and demonstrative, that none, but the wilfully obstinate, will resist the truth which he divulges, or oppose his authentic mission. For he shall go up and down, preaching and doing good works throughout Great Britain, till the number of his proselytes is complete. Then he shall send apostles and messengers, into other parts of Europe, who shall convert an innumerable multitude. After this, by an universal agreement of the Christians, this holy person shall be proclaimed the great pastor of the church; a prodigious army shall be gathered together out of all the Christian nations to conduct him to the Holy Land, and to crown him in Jerusalem. Then shall Jerusalem be rebuilt gloriously, and the temple of Solomon with sapphires and emeralds. That city shall become the seat of the Christians, and this new Patriarch till the day of doom. The eyes of the Jews shall be opened, and they shall acknowledge Jesus to be the true Messiah.